T. F. Torrance

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THE MARROW OF MODERN DIVINITY,

In Two PARTS.

PART I.

Touching both the COVENANT OF WORKS, and the COVENANT OF GRACE: With their Use and End, both in the Time of the Old Testament, and in the Time of the New. Clearly describing the WAY to eternal Life by JESUS CHRIST.

In a DIALOGUE betwixt
EVANGELISTA, a Minister of the Gospel,
NOMISTA, a Legalist,
ANTINOMISTA, an Antinomian, and
NEOPHITUS, a young Christian.

By EDWARD FISHER, A.M.

THE EIGHTH EDITION,

With NOTES,

By that eminent and faithful Servant of JESUS CHRIST,

Mr THOMAS BOSTON,

Late Minister of the Gospel at ETTRICK.

To which is added,

The TWELVE QUERIES, which were proposed to the *Twelve Marrow-men*, by the COMMISSION of the GENERAL ASSEMBLY of the CHURCH of SCOTLAND, 1721. With the *Marrow-men's Answers* to said *Queries.*

2 COR. xiii. 8. *For we can do nothing against the Truth, but for the Truth.*

FALKIRK:
Printed and sold by PATRICK MAIR.
M,DCC,LXXXIX.

Mr CARYL's Recommendation and Imprimatur.

I HAVE perused this ensuing Dialogue, and find it tending to peace and holiness; the author endeavouring to reconcile and heal those unhappy differences, which have lately broken out afresh amongst us, about the points therein handled and cleared: for which cause, I allow it to be printed, and recommend it to the reader, as a discourse stored with many necessary and seasonable truths, confirmed by scripture, and avowed by many approved writers: all composed in a familiar, plain, moderate stile, without bitterness against, or uncomely reflections upon, others: which flies have lately corrupted many boxes of (otherwise precious) oinment.

May 1. 1645.

JOSEPH CARYL.

PREFACE.

WHOSOEVER thou art, to whose hands this book shall come, I presume to put thee in mind of the divine command, binding on thy conscience, Deut. i. 17. "Ye shall not respect persons in judgment, but you shall "hear the small as well as the great." Reject not the book with contempt, nor with indignation neither, when thou findest it intituled, *The Marrow of Modern Divinity*, lest thou do it to thine own hurt. Remember, that our blessed Lord himself was accounted "a friend of publicans and sinners," Mat. xi. 19. "Many said of him, He hath a devil, and is mad; why hear ye him?" John x. 20. The apostle Paul was slanderously reported to be an Antinomian; one who, by his doctrine, encouraged men to do evil, Rom. iii. 8. and made void the law, verse 31. And the first martyr, in the days of the gospel, was stoned for pretended "blasphemous words against Moses, and against the law," Acts vi. 11, 13.

The gospel method of sanctification, as well as of justification, lies so far out of the ken of natural reason, that if all the rationalists in the world, philosophers and divines, had consulted together to lay down a plan, for repairing the lost image of God, in man, they had never hit on that which the divine wisdom hath pitched upon, *viz.* That sinners should be sanctified in Christ Jesus, 1 Cor. i. 2. by faith in him, Acts xxvi. 18. Nay, being laid before them, they would have rejected it with disdain, as foolishness, 1 Cor. i. 23.

In all views, which fallen man hath, towards the means of his own recovery, the natural bent is to the way of the covenant of works. This is evident in the case of the vast multitudes throughout the world embracing Judaism, Paganism, Mahometanism, and Popery. All this agree in this one principle, "That it is by doing

men must live," tho' they hugely differ as to the things to be done for life.

The Jews, in the time of Julian the apostate, attempted to rebuild their temple, after it had lain many years in ruins, by the decree of heaven never to be built again; and ceased not, till, by an earthquake, which shook the old foundation, and turned all down to the ground, they were forced to forbear, as Socrates the historian tells us, *lib.* 3. *cap* 20. But the Jews were never more addicted to that temple, than mankind naturally is, to be building on the first covenant; and Adam's children will by no means quit it, until mount Sinai, where they desire to work what they do work, be all on a fire about them. O that these, who have been frighted from it, were not so ready to go back towards it.

Howbeit, that can never be the channel of sanctification, what way soever men prepare it, and fit it out for that purpose; because it is not, by divine appointment, the ministration of righteousness and life, 2 Cor iii.

And hence it is always to be observed, that as the doctrine of the gospel is corrupted, to introduce a more rational sort of religion, the flood of looseness and licentiousness swells proportionably; insomuch that mortality brought in for doctrine, in room and stead of the gospel of the grace of God, never fails to be, in effect, a signal for an inundation of immorality in practice. A plain instance hereof, is to be seen in the grand apostasy from the truth and holiness of the gospel, *viz.* Popery: and on the other hand, real and thorow reformation in churches is always the effect of gospel-light breaking forth again from under the cloud which had gone over it; and hereof the church of Scotland among others, hath oftener than once had comfortable experience.

The real friends of true holiness do then exceedingly mistake their measures, in affording a handle, on any occasion whatsoever, for advancing the principles of Legal-

Legalism; for bringing under contempt the good old way, in which our fathers found rest to their souls, and for removing the ancient land-marks which they set.

It is now about fourscore years since this book made its first entrance into the world, under the title of *The Marrow of Modern Divinity*, at that time, not unfitly prefixed to it: but it is too evident, it hath outlived the fitness of that title. The truth is, the divinity therein taught, is no more the *modern*, but the *ancient* divinity, as it was recovered from underneath the antichristian darkness; and as it stood, before the tools of the late refiners on the Protestant doctrine were lifted up upon it; a doctrine which, being from God, must needs be according to godliness.

It was to contribute towards the preserving of this doctrine, and the withstanding of its being run down, under the odious name of Antinomianism, in the disadvantageous situation it hath in this book, whose undeserved lot it is to be every-where spoken against, that the following notes were written.

And herein two things chiefly, have had weight. One is, Lest that doctrine, being put into such an ill name, should become the object of the settled aversion of sober persons; and they be thereby betrayed into Legalism. The other is, Lest in these days of God's indignation, so much appearing in spiritual judgments, some taking up the principles of it, from the hand of this author and ancient divines, for truth; should take the sense, scope, and design of them, from (now) common fame; and so be betrayed into real Antinomianism.

Reader, Lay aside prejudices, look and see with thine own eyes, call things by their own names, and do not reckon Anti-Baxterianism, or Anti-Neonomianism to be Antinomianism; and thou shalt find no Antinomianism taught here; but thou wilt perhaps be surprized to find, that that tale is told of Luther, and other famous Pro-

teſtant divines, under the borrowed name of the deſpiſed *E. F.* the author of the *Marrow of Modern Divinity*.

For thy eaſe and benefit in this edition, the book is divided into Chapters and Sections, greater and leſſer, according to the ſubject-matter, with running Titles, not uſed in any addition of it heretofore: Typographical errors, not a few, are by comparing of copies of ſeveral impreſſions, here corrected: the periods, which in many places were ſomewhat indiſtinct, are, thro' the whole, more careful'y diſtinguiſhed, to the rendering of the ſenſe of the author more clear: the letters of reference, brought into the Edinburgh edition 1718, for avoiding of the ſide margin, which preceding editions had, are here retained for the ſame reaſon; and ſo are the ſcripture texts in the body of the book, which were there brought from the ſide margin of fore-going impreſſions; the proper places being aſſigned to ſuch of them as were found to be miſplaced. The appendix is reſerved for the ſecond part, where the author himſelf placed it.

As for the notes, in them, words, phraſes, and things are explained; truth cleared, confirmed and vindicated: the annotator making no bones of declaring his diſſent from the author, where he ſaw juſt ground for it.

I make no queſtion but he will be thought by ſome to have conſtructed too favourably of ſeveral paſſages: but, as it is nothing ſtrange, that he incline to the charitable ſide, the book having been many years ago bleſſed of God to his own ſoul; ſo, if he hath erred on that ſide, it is the ſafeſt of the two, for thee and me, judging of the words of another man, whoſe ends, I believe with Mr Burroughs, to have been *very ſincere for God, and the reader's good.* However, I am ſatisfied he has dealt candidly in that matter, according to his light.

Be adviſed always to read over a leſſer ſection of the book, before reading any of the notes thereupon, that you may have the more clear underſtanding of the whole.

I conclude this preface in the words of two eminent professors of theology, deserving our serious regard.

"I dread mightily that a rational sort of religion is "coming in among us: I mean by it, a religion that "consists in a bare attendance on outward duties and "ordinances, without the power of godliness; and thence "people shall fall into a way of serving God, which is "mere deism, having no relation to Christ Jesus, and "the Spirit of God." Memoirs of Mr Halliburton's Life, page 199.

"*Admoneo igitur vos*, &c. *i. e.* Therefore I warn "you, and each one of you, especially such as are to "be directors of the conscience, that you exercise your-"selves in study, reading, meditation and prayer, so as "you may be able to instruct and comfort both your "own and others consciences in the time of temptation; "and to bring them back from the law to grace; from "the active (or working) righteousness to the passive "(or received) righteousness: in a word, from Moses "to Christ." *Luth. comment. in epist. ad Gal.* p. 27. *April*, 1726.

To the READER.

IF thou wilt please to peruse this little book, thou shalt find great worth in it. There is a line of a gracious spirit drawn through it, which hath fastened many precious truths together, and presented them to thy view: according to the variety of mens spirits, the various ways of presenting known truths are profitable. The grace of God hath helped this author in making his works; if it in like manner help thee in reading, thou shalt have cause to bless God for these truths thus brought to thee, and for the labours of this good man, whose ends, I believe, are very sincere for God and thy good.

JER. BURROUGHS.

ADVERTISEMENT.

WHEREAS it hath been handed about, and by some published, to diminish the credit of the ensuing book, That the author Edward Fisher, was a poor illiterate barber, without any authority to vouch it; it is thought proper to prefix the following account of him, from Wood's *Athenæ Oxonienses*, Vol. II. p 198.

" Edward Fisher, the eldest son of a knight, became " a gentleman-commoner of Brazen-nose college, Aug. 25. " 1627 took on his degree in Arts, and soon after left " that house. Afterwards, being called home by his " relations, who were then, as I have been informed, " much in debt; he improved that learning, which he " had obtained in the university, so much, that he be- " came a noted person among the learned, for his great " reading in ecclesiastical history, and in the fathers, and " for his admirable skill in the Greek and Hebrew " languages. His works are,

" I. An appeal to the conscience, as thou wilt an- " swer it at the great and dreadful day of Jesus Christ. " Oxford, 1644. Quarto.

" II. The Marrow of Modern Divinity. 1646. " Octavo.

" III. A Christian caveat to old and new Sabbata- " rians. 1650.

" IV. An answer to sixteen queries, touching the " rise and observation of Christmas."

OCcasionally lighting upon this dialogue, under the approbation of a learned and judicious divine; I was thereby induced to read it, and afterwards, on a serious consideration of the usefulness of it, to commend it to the people in my public ministry.

Two things in it especially took with me: First, The matter, the main substance being distinctly to discover the nature of the two covenants, upon which all the mysteries, both of the law and gospel, depend. To see the first Adam to be *primus fœderatus* in the one; and the second Adam in the other: to distinguish rightly betwixt the law standing alone as a covenant, and standing in subordination to the gospel as a servant; this I assure myself to be the key, which opens the hidden treasure of the gospel. As soon as God had given Luther but a glimse hereof, he professed that he seemed to be brought into Paradise again; and the whole face of the scripture to be changed to him *: and he looked upon every truth with another eye.

Secondly, the manner; because it is an *irenicum*, and tends to an accommodation and a right understanding. Times of reformation have always been times of division: Satan will cast out a flood after the woman, as knowing that more die by the disagreement of the humours of their own bodies, than by the sword; and that, if men be once engaged, they will contend, if not for truth, yet for victory.

Now, if the difference be in things of lesser consequence, the best way to quench it, were silence. This was Luther's counsel, given in an epistle written to the divines assembled in a synod at Nuremberg: *Meum consilium fuerit (cum nullum sit ecclesiæ periculum) ut hanc causam sinatis, vel ad tempus sepultam (utinam extinctam) jacere, donec tutiore et meliore tempore, animis in pace firmatis, et charitate adunatis, eam disputetis.* I think it were good counsel concerning many of the disputes of our times. But

* Portis apertis Paradisum intrasse. Tom. 1.

But if the difference be of greater concernment than this is, the beſt way to decide it, is to bring in more light; which this author hath done, with much evidence of ſcripture, backed with the authority of moſt modern divines: ſo that whoſoever deſires to have his judgment cleared in the main controverſy between us and the Antinomians, with a ſmall expence, either of money, or time, he may here receive ample ſatisfaction. This I teſtify upon requeſt, profeſſing myſelf a friend both to truth and peace.

November 12. W. STRONG.

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To the READER.

THIS book, at firſt well accommodated with ſo valuable a teſtimony as Mr Caryl's; beſides its better approving itſelf to the choice ſpirits every where, by the ſpeedy diſtribution of the whole impreſſion; it might ſeem a needleſs or ſuperfluous thing, to add any more to the praiſe thereof: yet meeting with detracting language from ſome few, (by reaſon of ſome phraſes, by them either not duly pondered, or not rightly underſtood) it is thought meet, in this ſecond impreſſion, to relieve that worthy teſtimony, which ſtill ſtands to it, with freſh ſupplies; not for any need the truth, therein contained, hath thereof, but becauſe either the prejudice or darkneſs of ſome mens judgments doth require it: I therefore, having thoroughly peruſed it, cannot but teſtify, that, if I have any the leaſt judgment, or reliſh of truth, "he that finds this book, finds a good thing," and not unworthy of its title; and may account the ſaints to have obtained favour with the Lord in the miniſtration of it; as that, which, with great plainneſs and evidence of truth, compriſes the chief (if not all the) differences that have been lately ingendered about the law. It hath, I muſt confeſs, not only fortified my judgment, but alſo warmed my heart, in the reading of it;

it; as indeed inculcating throughout the whole dialogue, the clear and familiar notion of those things, by which we live, (as Ezek. xvi. speaks in another case) and it appeareth to me, to be written from much experimental knowledge of Christ, and teaching of the Spirit. Let all men, that taste the fruit of it, confess, to the glory of God, "He is no respecter of persons; and endeavour to "know no man henceforth after the flesh," nor envy the compiler thereof the honour to be accounted, as God hath made him in this point, a healer of breaches, and a restorer of the overgrown paths of the gospel. As for my own part, I am so satisfied in this testimony I lend, that I reckon whatever credit is thus pawned will be a glory to the name that stands by, and avows this truth, so long as the book shall endure to record it.

JOSHUA SPRIGGE.

Grace and peace to you in Christ Jesus.

My loving Friend in Christ,

I Have, according to your desire, read over your book, and find it full of evangelical light and life; and I doubt not, but the oftener I read it, the more true comfort I shall find in the knowledge of Christ thereby; the matter is pure, the method is apostolical, wherein the works of love, in the right place, after the life of faith, be effectually required. God hath endowed his *Fisher*, with the net of a trying understanding, and discerning judgment and discretion; whereby, out of the crystaline streams of the well of life, you have taken a mess of the sweetest and wholesomest fish that the world can afford; which if I could daily have enough of, I should not care for the flesh, or the works thereof.

SAMUEL PRITTIE.

PREFACE *to a new Impreſſion of this* BOOK.

THIS book came to my hand by a merciful and moſt unexpected diſpoſure of providence, and I read it with great and ſweet complacence. It is now entierly out of print, tho' much deſired, and highly prized by many exerciſed to godlineſs, who had the happineſs to ſee and peruſe it. But, in regard one copy could not ſerve many, and the demands for it are ſtrong by ſundry excellent ones of the earth, and ſome perſons of a clear diſcerning in theſe moſt neceſſary and weighty matters; the motion of a new impreſſion fell in, as a native reſult from deſires of more light, excited by the ſpirit of truth in the hearts of wiſdom's chi'dren, and ſome of theſe endowed with learning, as well as piety. It contains a great deal of the marrow of revealed and goſpel truth, ſelected from authors of great note, clearly enlightened, and of moſt digeſted experience; and ſome of them were honoured to do eminent and heroical ſervices in their day. Thus the Chriſtian reader hath the flower of their labours communicated to him very briefly, yet clearly and powerfully. And the manner of conveyance, being by way of amicable conference, is not only fitted to afford delight to the judicious reader, but layeth him alſo at the advantage of trying, thro' grace, his own heart the more exactly, according to what echo it gives, or how it reliſheth or is diſpleaſed with the ſeveral ſpeeches of the communers. Touching the matter, it is of the greateſt concernment, *viz.* The ſtating aright both law and goſpel, and giving true and clear narrations of the courſe of the cloud of witneſſes, in the following of which, many have arrived at a glorious reſt. The excellent accounts are managed in ſuch a manner, as to deteſt the rocks on either hand, upon which the danger of ſplitting is exceedingly great. Here we have the greateſt depths, and moſt painted deluſions of hell, in oppoſition to the only way of ſalvation, diſcovered with marvellous brevity and evidence, and that by the concurring ſufferages of burning and ſhining lights, men of the cleareſt experience, and honoured of God to do eminent ſervice in their day, for advancing the intereſts of our Lord's kingdom and goſpel.

The relucence of goſpel-light has been the choice mean, bleſſed by the Lord, for the effectuating of great things, in the ſeveral periods of the church, ſince that light brake up in Paradiſe, after our firſt ſin and fall: and ever ſince the balance hath ſwayed, and will ſway, according to the better or worſe ſtate of matters in that important regard. When goſpel-light is clear, and attended with power, Satan's kingdom cannot ſtand before it; the prince and powers of darkneſs muſt fall as lightening from heaven. And, upon the contrary, according to receſſions from thence, Chriſtian churches went off, by degrees, from the only foundation, even from the rock Chriſt, until the man of ſin, the great Antichriſt, did mount the throne. Nevertheleſs, while the world is wondering after the beaſt, behold! evangelical light breaks forth in the midſt of Papal darkneſs; and hereupon Antichriſt's throne ſhakes, and is at the point of falling; yet his wounds are cured, and he recovers new ſtrength and ſpirits, thro' a darkening of the glorious goſpel, and perverſion thereof, by anti-evangelical errors and hereſies.

That the tares of ſuch errors are ſown in the reformed churches, and by men who profeſs reformed faith, is beyond debate; and theſe, who lay to heart the purity of the goſpel doctrine. Such dregs of Antichriſtianiſm do yet remain, or are brought in amongſt us. Herein the words of the apoſtle are verified, *viz.* "Of your "own ſelves ſhall men ariſe, ſpeaking perverſe things, "to draw away diſciples after them:" and as this renders the eſſays for a further diffuſion of evangelical light the more neceſſary and ſeaſonable; ſo there is ground to hope, that, in theſe ways the churches of Chriſt will gradually get the aſcendant over their enemies, until the great Antichriſt ſhall fall, as a trophy before a goſpel-diſpenſation. For the Lord will "deſtroy him by the "breath of his mouth, and with the brightneſs of his "coming." That this excellent and ſpiritual piece may be bleſſed to the reader, is the prayer of, *&c.*

Their ſincere wellwiſher, and ſervant in the work of the goſpel. CHARNOCK, Dec. 3. 1717. JA. HOG.

To the HONOURABLE

COLONEL JOHN DOWNES, Esq;

One of the Members of the Honourable Houſe of Commons in Parliament, Juſtice of Peace, and one of the Deputy-Lietenants of the County of Suſſex, and Auditor to the Prince his highneſs of the Dutchy of Cornwall, E. F. wiſheth the true knowledge of GOD in JESUS CHRIST.

Moſt Honoured Sir,

ALTHO' I do obſerve that new editions, accompanied with new additions, are ſometimes publiſhed with new dedications; yet ſo long as he, who formerly owned the ſubject, doth yet live, and hath the ſame affections towards it, I conceive there is no need of a new patron, but of a new epiſtle.

Be pleaſed then, moſt honoured Sir, to give me leave to tell you, that your clemency of place did ſomewhat induce me, both now and before, to make choice of you for its patron; but your endowments with grace did invite me to it, God having beſtowed upon you ſpecial ſpiritual bleſſings in heavenly things in Chriſt: for it hath been declared unto me by them that knew you, when you were but a youth, how Chriſt met with you then; and, by ſending his Spirit into your heart; Firſt, Convinced you of ſin; as was manifeſt by thoſe conflicts, which your ſoul then had, both with

Satan

Satan and itself, whilst you did not believe in Christ. 2dly, Of righeousness; as was manifest by the peace and comfort, which you afterwards had, by believing that Christ was gone to the Father, and appeared in his presence, as your advocate and surety, that had undertaken for you. Thirdly, Of judgment; as hath been manifest ever since, in that you have been careful, with the truly godly man, Psal. cxii. 5. to guide your affairs with judgment, in walking according to the mind of Christ.

I have not forgotten what desires you have expressed to know the true difference between the *covenant of works*, and the *covenant of grace*; and experimentally to be acquainted with the doctrine of free grace, the mysteries of Christ, and the life of faith. Witness not only your high approving of some heads of a sermon, which I once heard a godly minister preach, and repeated in your hearing, of the life of faith; but also your earnest request to me, to write them out fair, and send them to you into the country; yea, witness your highly approving of this Dialogue, when I first acquainted you with the Contents thereof, encouraging me to expedite it to the press; and your kind acceptance, together with your cordial thanks for my love, manifested in dedicating it to your honoured name.

Sith, then, worthy Sir, it hath pleased the Lord to enable me both to amend it, and to enlarge it, I hope your affection will also be enlarged towards the matter therein contained,

conſidering that it tends to the clearing of thoſe forenamed truths, and thro' the bleſſing of God, may be a means to root them more deeply in your heart. And truly, Sir, I am confident, the more they grow and flouriſh in any man's heart, the more will all heart-corruptions wither and decay. Oh! Sir, if the truths, contained in this Dialogue, were but as much in my heart, as they are in my head, I were a happy man; for then ſhould I be more free from pride, vain-glory, wrath, anger, ſelf-love, and love of the world, than I am: and then ſhould I have more humility, meekneſs, and love both to God and man, than I have: O! then ſhould I be content with Chriſt alone, and live above all things in the world; then ſhould I experimentally know, both how to abound, and how to want; and then ſhould I be fit for any condition, nothing could come amiſs unto me. Oh that the Lord would be pleaſed to write them in our hearts by his bleſſed Spirit!

And ſo, moſt humbly beſeeching you ſtill to pardon my boldneſs, and to vouchſafe to take it into your patronage and protection; I humbly take my leave of you, and remain,

Your obliged Servant,

to be commanded,

E. F.

TO ALL SUCH

Humble-hearted READERS,

As see any need to learn, either to know themselves, or GOD in CHRIST.

LOVING CHRISTIANS,

CONsider, I pray you, that as the first Adam did, as a common person, enter into covenant with God for all mankind, and brake it, whereby they became sinful and guilty of everlasting death and damnation: even so Jesus Christ, the second Adam, did, as a common person, enter into covenant with God his Father, for all the elect *, that is to say, all those that have, or shall believe on his name †, and for them kept it ‡: whereby they become righteous, and heirs of everlasting life and salvation ‖: and therefore it is our greatest wisdom, and ought to be our greatest care and endeavour, to come out §, and from the first Adam, unto, and into, the second Adam ¶; that so we may have life through his name, John xx. 31. And

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* The covenant (viz. of works) being made with Adam not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him and fell with him in his first transgression. Shorter Catechism. Quest. 16.

The covenant of grace was made with Christ, as the second Adam; and, in him, with all the elect, as his seed. Larger Catechism, Quest 31.

† See Chap. II. Sect. 2.

‡ Namely, by doing and dying for them, viz. the elect.

‖ Thus the impetration or purchase of redemption, and the application of it are taught to be of the same extent; even as Adam's representation, and the ruins by his fall, are: the former extending to the elect, as the latter unto all mankind.

§ Of.

¶ Uniting with Christ by faith.

And yet alas! there is no point in all practical divinity, that we are naturally so much averse and backward unto, as unto this; neither doth Satan strive to hinder us, so much from doing any thing else as this: and hence it is, that we are all of us naturally apt to abide and continue in that sinful and miserable estate that the first Adam plunged us into; without either taking any notice of it, or being at all affected with it; so far are we from coming out of it. And if the Lord be pleased by any means to open our eyes, to see our misery, and we do thereupon begin to step out of it; yet alas! we are prone rather to go backwards towards the first Adam's pure estate *, in striving and struggling to leave sin, and perform duties, and do good works, hoping thereby to make ourselves so righteous and holy, that God will let us into Paradise again to eat of the tree of life, and live for ever; and this we do, until we see the flaming sword at Eden's gate, turning every way to keep the way of the tree of life †, Gen. iii. 24. Is it not ordinary, when the Lord convinceth a man of his sin (either by means of his word or his rod) to cry after this manner: O I am a sinful man! for I have lived a very wicked life; and therefore surely the Lord is angry with me, will damn me in hell: O what shall I do to save my soul? And is there not at hand some ignorant, miserable comforter, ready to say, Yet, do not dispair, man, but repent of thy sins, and ask God forgivenness, and reform your life; and doubt not but he will be merciful unto you ‡; for he hath promised (you

* *i. e.* To the way of the covenant of works, which innocent Adam was set upon.

† *i. e.* Till we be brought to despair of obtaining salvation in the way of the covenant of works. Mark here, the spring of Legalism, namely, the natural bias of man's heart towards the way of the law, as a covenant of works; and ignorance of the law, in its spirituality and vast extent, Rom. vii. 9. and x. 2, 3.

‡ There is not one word of Jesus Christ the glorious Mediator, nor of faith in his blood, in all the advice given by this Casuist to the afflicted; and agreeable thereto is the effect, it hath upon the

know) that at what time ſoever a ſinner repenteth him of his ſins, he will forgive him *.

And doth he not hereupon comfort himſelf, and ſay, in his heart at leaſt, O if the Lord will but ſpare my life, and lengthen out my days, I will become a new man! I am very ſorry that I have lived ſuch a ſinful life; but I will never do as I have done for all the world: O, you ſhall ſee a great change in me! believe it.

And hereupon he betakes himſelf to a new courſe of life; and, it may be, becomes a zealous profeſſor of religion, performing all Chriſtian exerciſes both public

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afflicted; who takes comfort unto himſelf, without looking unto the Lord Jeſus Chriſt at all; as appears from the next paragraph

Behold the ſcripture pattern in ſuch a caſe, Acts ii. 37, 38. "Men and brethren, 'what ſhall we do? Then 'Peter ſaid unto them, Repent, and be baptized every 'one of you in the name of 'Jeſus Chriſt, for the remiſſion of ſins.' Chap. xvi. 30. 31. 'Sirs, what muſt I do to 'be ſaved? And they ſaid, 'Believe on the Lord Jeſus 'Chriſt, and thou ſhalt be 'ſaved.' And thus the directory, title, concerning the viſitation of the ſick, paragraph 8. "If it appear that 'he hath not a due ſenſe of 'his ſins, endeavours ought 'to be uſed to convince him 'of his ſins, to make known 'the danger of deferring repentance, and of ſalvation 'at any time offered, to awaken the conſcience, and to 'rouze him out of a ſtupid 'and ſecure condition, to apprehend the juſtice, and wrath 'of God.' [Here this miſerable comforter finds the afflicted, and ſhould have taught him concerning an offended God, as there immediately follows] 'before whom, none 'can ſtand, but he that, being 'loſt in himſelf, layeth hold 'upon Chriſt by faith.'

* This ſentence, taken from the Engliſh ſervice book is in the practice of piety, edit. Edin. 1672 p. 122. cited from Ezek. xxxiii. 14, 16. and reckoned amongſt theſe ſcriptures, an ignorant miſtake of which keeps back a ſinner from the practice of piety. But the truth is, it is not to be found in the Old or New Teſtament; and therefore it was objected againſt, as ſtanding in the ſervice-book, under the name of a ſentence of ſcripture, pretended to be cited from Ezek. xviii. 21, 22 Reaſons ſhewing the neceſſity of reformation, &c Lon. 1660. p. 26.

and private, and leaves off his old companions, and keeps company with religious men; and so, it may be, goes on till his dying day, and thinks himself sure of heaven and eternal happiness: and yet, it may be, all this while is ignorant of Christ and his righteousness, and therefore establisheth his own.

Where is the man, or where is the woman, that is truly come to Christ, that hath not had some experience, in themselves, of such a dispositon as this? If there be any that have reformed their lives, and are become professors of religion, and have not taken notice of this in themselves more or less, I wish they have gone beyond a legal professor, or one still under the covenant of works.

Nay, where is the man or woman, that is truly in Christ, that findeth not in themselves an aptness to withdraw their hearts from Christ, and to put some confidence in their own works and doings? If there be any that do not find it, I wish their hearts deceive them not.

Let me confess ingenuously. I was a professor of religion, at least a dozen of years, before I knew any other way of eternal life, than to be sorry for my sins, and ask forgivenness, and strive and endeavour to fulfil the law, and keep the commandments, according as Mr Dod, and other godly men had expounded them: and truly, I remember, I was in hope, I should at last attain to the perfect fulfilling of them; and, in the mean time, I conceived, that God would accept the will for the deed, or what I could not do, Christ had done for me.

And tho' at last, by means of conferring with Mr Thomas Hooker in private, the Lord was pleased to convince me, that I was yet but a proud Pharisee; and to shew me the way of faith and salvation by Christ alone; and to give me (as I hope) a heart in some measure to embrace it; yet alas! thro' the weakness of my faith, I have been, and am still apt to turn aside to the covenant of works; and therefore have not attained to that joy and peace in believing, nor that measure of

love

love to Christ, and man for Christ's sake, as I am confident many of God's saints do attain unto in the time of of this life. The Lord be merciful unto me, and increase my faith.

And are there not others (though I hope but few) who being enlightened to see their misery, by reason of the guilt of sin, tho' not by reason of the filth of sin; and hearing of justification freely by grace, thro' the redemption which is in Jesus Christ, do applaud and magnify that doctrine, following them that do most preach and press the same, seeming to be (as it were) ravished with the hearing thereof, out of a conceit that they are by Christ, freely justified from the guilt of sin, tho' still they retain the filth of sin *. These are they that content themselves with a gospel knowledge, with mere notions in the head, but not in the heart; glorying and rejoicing in free grace and justification by faith alone; professing faith in Christ, and yet are not possessed of Christ: these are they that can talk like believers, and yet do not walk like believers: these are they that have language like saints, and yet have conversations like devils; these are they that are not obedient to the law of Christ, and therefore are justly called Antinomians.

Now both these paths † leading from Christ, have been justly judged as erroneous; and, to my knowledge, not only a matter of eighteen or twenty years ago, but also within these three or four years, there hath been much ado, both by preaching, writing, and disputing, both to reduce men out of them, and to keep them from them;

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* Mark here the spring of Antinomianism; namely, the want of a sound conviction of the odiousness and filthiness of sin, rendering the soul lothsome and abominable in the sight of a holy God. Hence as the sinner sees not his need of, so neither will he receive and rest on Christ for all his salvation; but will go about to halve it, grasping at his justifying blood, neglecting his sanctifying Spirit; and so falls short of all part or lot in that matter.

† Viz. Legalism and Antinomianism.

and hot contentions have been on both sides, and all, I fear, to little purpose: for, hath not the strict professor according to the law, whilst he hath striven to reduce the loose professor according to the gospel, out of the Antinomian path, intangled both himself and others the faster in the yoke of bondage? Gal. v. 1. And hath not the loose professor according to the gospel, whilst he hath striven to reduce the strict professor according to the law, out of the legal path, by promising liberty from the law, taught others, and been himself the servant of corruption? 2 Pet. ii. 19.

For this cause I, tho' I be nothing, have, by the grace of God, endeavoured in this dialogue, to walk as a middle man betwixt them both; in shewing to each of them his erroneous path, with the middle path (which is Jesus Christ received truly, and walked in answerably) * as a means to bring them both unto him, and make them both one in him: and oh! that the Lord would be pleased so to bless it to them, that it might be a means to produce that effect.

I

* A short and pithy description of the middle path, the only path-way to heaven; Jesus Christ (the way, John xiv. 6) received truly by faith, John i. 12. this is overlooked by the Legalist) and walked in answerably, by holiness of heart and life, Col. ii. 6. this is neglected by the Antinomian. The Antinomian's faith is but pretended, and not true faith; since he walks not in Christ answerably: The Legalist's holiness is but pretended, and not true, holiness; since he hath not received Christ truly, and therefore is incapable of walking in Christ, which is the only true holiness competent to fallen mankind.—Thus both the Legalist and Antinomian are, each of them, destitute of true faith, and true holiness: forasmuch as there can be no walking in Christ, without a true receiving of him; and there cannot be a true receiving of him, without walking in him. So both of them are off the only way of salvation; and continuing so, must needs perish. Wherefore it concerns every one, who has a value for his own soul, to take heed that he be found in the middle-path.

I have (as you may see) gathered much of it, out of known and approved authors; and yet have therein wronged no man; for I have restored it to the right owner again in notes. Some part of it my manuscripts have afforded me; and of the rest I hope I may say, as Jacob did of his venison, Gen. xxvii 20. The Lord hath brought it unto me. Let me speak it without vain glory, I endeavoured herein to imitate the laborious bee *, who out of divers flowers gathers honey and wax, and thereof makes one comb; if any soul feels any sweetness in it, let them praise God, and pray for me, who am weak in faith, and cold in love.

E. F.

* Burt. Mel. p. 8.

Mr BELFRAGE's *Recommendation to this* EDITION.

I HAVE frequently perused, with great satisfaction, *The Marrow of Modern Divinity*, First and Second Parts: and as far as I can judge, it will be found by those who carefully read it, very useful for illustrating the Difference between the Law and the Gospel, and preventing them from splitting either on the rock of Legality on the one hand, or the rock of Antinomianism on the other. And accordingly recommend it (by desire) as a Book filled with precious, seasonable and necessary Truths, clearly founded upon the Sacred Oracles.

FALKIRK, *Dec.* 9th, 1783. JOHN BELFRAGE.

A CATALOGUE of the Writers Names, out of whom I have collected much of the matter contained in this enſuing dialogue.

A

Mr Ainſworth
Dr Ames

B

Bp Babington
Mr Ball
Mr Baſtingius
Mr Beza
Mr Robert Bolton
Mr Samuel Bolton
Mr Bradford
Mr Bullinger

C

Mr Calvin
Mr Careleſs
Mr Caryl
Mr Cornwall
Mr Cotton
Mr Culverwell

D

Mr Dent
Dr Diodati
Mr D. Dixon
Mr Downham
Mr Du Pleſſe
Mr Dyke

E

Mr Elton

F

Mr Forbes
Mr Fox
Mr Frith

G

Mr Gibbons
Mr Thos. Goodwin
Mr Gray, *junr.*
Mr Greenham
Mr Grotius

H

Bp Hall
Mr T. Hooker

L

Mr Laeſtanno
Mr Lightfoot
Dr Luther

M

Mr Marbeck
Mr Marſhall
Peter Martyr
Dr Mayer.
Wolfangius Muſculus

O

Bernardin Ochine

P

Dr Pemble
Mr Perkins
Mr Polanus
Dr Preſton

R

Mr Reynolds
Mr Rollock
Mr Rouſe

S

Dr Sibbs
Mr Slater
Dr Smith
Mr Stock

T

Mr Tindal
Mr Robert Town

V

Mr Vauchan
Mr Vaumeth
Dr Urban Regius
Dr Urſinus

W

Mr Walker
Mr Ward
Dr Willet
Dr Williams
Mr Wilſon.

THE

MARROW

OF

MODERN DIVINITY,

WITH NOTES.

INTERLOCUTORS.

EVANGELISTA, a Minister of the Gospel.
NOMISTA, a Legalist.
ANTINOMISTA, an Antinomian. And,
NEOPHITUS, a young Christian.

The INTRODUCTION.

§ 1. *Differences about the Law.* § 2. *A threefold Law.*

Nom. SIR, my neighbour Neophitus and I, having lately had some conference with this our friend and acquaintance Antinomista, about some points of religion, wherein he differing from us both, at last said, he would be contented to be judged by you our minister; therefore have we made bold to come unto you, all three of us, to pray you to hear us, and judge of our differences.

Evan. You are all of you very welcome to me: and if you please to let me hear what your differences are, I will tell you what I think.

§ 1. *Nom.* The truth is, Sir, he and I differ in very many things; but more especially *about the law:* for I say, The law ought to be a rule of life to a believer; and he saith, It ought not.

Neo. And surely, Sir, the greatest difference betwixt him and I, is this: He would persuade me to believe in Christ; and bids me rejoice in the Lord, and live merrily, tho' I feel never so many corruptions in my heart, yea, tho' I be never so sinful in my life: the which I cannot do, nor, I think, ought not to do; but rather to fear, and sorrow, and lament for my sins.

Ant. The truth is, Sir, the greatest difference betwixt my friend Nomista, and I, is about the law; and therefore, that is the greatest matter we come unto you about.

Evan. I remember, the apostle Paul willeth Titus, to "avoid contentions and strivings about the law, because they are unprofitable and vain," Tit. iii. 9. And so I fear, yours have been.

Nom. Sir, for my own part, I hold it very meet, that every true Christian should be very zealous for the holy law of God; especially now, when a company of these Antinomians do set themselves against it, and do what they can quite to abolish it, and utterly to root it out of the church: surely, Sir, I think it not meet they should live in a Christian commonwealth.

Evan. I pray you, neighbour, Nomista, be not so hot, neither let us have such unchristian-like expressions amongst us; but let us reason together in love, and with the spirit of meekness, 1 Cor. iv. 21. as Christians ought to do. I confess with the apostle, "It is good to be zealously affected always in a good thing," Gal. iv. 18. But yet, as the same apostle said of the Jews, so I fear, I may say of some Christians,

that "they are zealous of the law," Acts xxi 20. yea, some would be doctors of the law; and yet neither understand "what they say, nor whereof they affirm," 1 Tim. i. 7.

Nom. Sir, I make no doubt, but that I both know what I say, and whereof I affirm; when I say and affirm, that the holy law of God ought to be a rule of life to a believer: for I dare pawn my soul of the truth of it.

Evan. But what law do you mean?

Nom. Why, Sir, what law do you think I mean? Is there any more laws than one?

§ 2. *Evan.* Yea, in the scriptures there is mention made of divers laws, but they may all be comprised under these three, *viz.* The law of works, the law of faith, and the law of Christ *; Rom. iii. 27. Gal. vi. 2.

* These terms are scriptural, as appears from the texts quoted by our author, namely, Rom. iii. 27. "Where is "boasting then? it is excluded: by what law? of works? "nay; but by the law of faith," Gal. vi. 2. "Bear ye one "another's burdens, and so fulfil the law of Christ." By the law of works is meant the law of the ten commands as the covenant of works; by the law of faith, the gospel, or covenant of grace: for, justification being the point upon which the apostle there states the opposition betwixt these two laws, it is evident that the former only is the law that doth not exclude boasting; and that the latter only is it, by which a sinner is justified, in a way that doth exclude boasting. By the law of Christ is meant the same law of the ten commands, as a rule of life in the hand of a Mediator, to believers already justified, and not any one command of the law only; for bearing one another's burdens is a fulfilling of the law of Christ, as it is a loving one another: but, according to the scripture, that love is not a fulfilling of one command only, but of the whole law of the ten commands, Rom. xiii. 8, 9, 10. "He that loveth ano-"ther hath fulfilled the law. For this, Thou shalt not com-"mit adultery, Thou shalt not kill, Thou shalt not steal, Thou "shalt not bear false witness, Thou shalt not covet: and if "there be any other commandment, it is briefly comprehended "in this saying, namely, Thou shalt love thy neighbour as "thyself." Therefore love is the fulfilling of the law: It is a fulfilling of the second table directly, and of the first table in-

and therefore I pray you tell me, when you say, the law ought to be a rule of life to a believer, which of these three laws you mean?

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directly and consequentially; therefore by the law of Christ is meant, not one command only, but the whole law.

The law of works is the law to be done, that one may be saved; the law of faith is the law to be believed, that one may be saved; the law of Christ, is the law of the Saviour, binding his saved people to all the duties of obedience, Gal. iii. 12. Acts xvi. 31.

The term *law* is not here used unnivocally; for the law of faith is, neither in the scripture sense, nor in the sense of our author, a law properly so called. The apostle useth that phrase only in imitation of the Jews manner of speaking, who had the law continually in their mouths. But since the promise of the gospel, proposed to faith, is called in scripture, "the law of "faith;" our author was sufficiently warranted to call it so too. See Chap. I. § 3. so the law of faith is not a proper preceptive law.

The law of works, and the law of Christ, are in substance but one law; even the law of the ten commandments, the moral law, that law which was from the beginning, (Chap. II. Sect 3.) continuing still the same in its own nature, but vested with different forms. And since that law is perfect, and sin is any want of conformity unto, or transgression of it; whatever form it be vested with, whether as the law of works, or as the law of Christ; all commands of God, unto men, must needs be comprehended under it; and particularly, the command to repent, common to all mankind, Pagans not excepted, who doubtless are obliged, as well as others, to turn from sin unto God; as also the command to believe in Christ, binding all, to whom the gospel-revelation comes; tho' in the mean time this law stands under different forms, to these who are in a state of union with Christ by faith, and to these, who are not. So the law of Christ is not a new proper preceptive law, but the old proper preceptive law, which was from the beginning under a new accidental form.

The distinction between the law of works, and the law of faith, cannot be controverted, since the apostle doth so clearly distinguish them, Rom. iii. 27.

The distinction betwixt the law of works, and the law of Christ, as above explained, according to the scripture, and the mind of our author, is the same in effect with that of the law, as a covenant of works, and as a rule of life to believers. Westm. Confes. chap. 19 art. 6. and ought to be admitted. For (1.) Believers are not under, but dead to the law of works,

Nom. Sir, I know not the difference betwixt them; but this I know, that the law of the ten commandments,

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Rom. vi. 14. "For ye are not under the law, but under grace." Chap. vii. 4. "Wherefore, my brethren, ye alſo are become "dead to the law." But they are under the law to Chriſt; "Ye alſo are become dead to the law,—That ye ſhould be "married to another, even to him who is raiſed from the "dead." *ib.* 1 Cor. ix. 21. "Being not without law to God, "but under the law to Chriſt." Some copies read here, "Of "God, and of Chriſt;" the which I mention, not out of any regard to that different reading, but that upon the occaſion thereof the ſenſe is owned by toe learned, to be the ſame, either way. To be under the law to God, is, without queſtion, to be under the law of God; whatever it may be judged to import more, it can import no leſs. Therefore to be under the law of Chriſt, is to be under the law of God. This text gives a plain and deciſive anſwer to the queſtion, How the believer is under the law of God? namely, as he is under the law to Chriſt. (2.) The law of Chriſt is an eaſy yoke, and a light burthen, Matth. xi. 30. But the law of works to a ſinner is an unſupportable burthen, requiring works as the condition of juſtification and acceptance with God, as is clear from the whole of the Apoſtle's reaſoning, Rom. iii. (And therefore is called the law of works, for otherwiſe the law of Chriſt requires works to,) and "curſing every one that continues not in all things written "in it to do them," Gal. iii. 10. And the apoſtle aſſures us, that "what things ſoever the law ſaith, it ſaith to them, who "are under the law," Rom. iii 19. The duties of the law of works, as ſuch, are, as I conceive, called by our Lord himſelf, "heavy burthens, and grievous to be born," Mat. xxiii. 4. "For they (*viz.* the Scribes and Phariſees) bind heavy burthens "and grievous to be born, and lay them on men's ſhoulders; "but they themſelves will not move them with one of their "fingers" Theſe heavy burthens were not human traditions, and rites deviſed by men, (for Chriſt would not have commanded the obſerving and doing of theſe, as in this caſe he did. ver. 3. "Whatſoever they bid you obſerve, that obſerve and do,") neither were they the Moſaic rites and ceremonies, which were not then abrogated; for the Scribes and Phariſees were ſo far from not moving theſe burthens with one of their own fingers, that the whole of their religion was confined to them, namely, to the rites and ceremonies of Moſes's law, and thoſe of their own deviſing. But the duties of the moral law, they laid on others, binding them on with the tie of the law of works; yet

commonly called the moral law, ought to be a rule of life to a believer.

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made no conſcience of them in their own practice. The which duties nevertheleſs our Lord Jeſus commanded to be obſerved and done.

" He who hath believed on Jeſus Chriſt, (tho' he be freed from the curſe of the law) is not freed from the command and obedience of the law, but tied thereunto by a new obligation, and a new command from Chriſt. Which new command from Chriſt, importeth help to obey the command." Practical uſe of ſaving Knowledge, Title, the third Warrant to believe, Fig. 5.

What this diſtinction amounts to is, that thereby a difference is conſtitute, betwixt the ten commands, as coming from an abſolute God out of Chriſt unto ſinners; and the ſame ten commands, as coming from God in Chriſt, unto them; a difference, which the children of God, liſting their conſciences before him, to receive the law at his mouth, will value as their life; however they diſagree about it, in words, and manner of expreſſion. But that the original indiſpenſible obligation of the law of the ten commands, is in any meaſure weakened, by the believer's taking it, as the law of Chriſt, and not as the law of works; or that the ſovereign authority of God the Creator, which is inſeparable from it for the ages of eternity, (in which channel ſoever it be conveyed unto men) is thereby laid aſide; will appear utterly groundleſs, upon an impartial conſideration of the matter. For is not our Lord Jeſus Chriſt, equally with the Father and the Holy Spirit, JEHOVAH, the ſovereign, ſupreme, moſt high God, Creator of the world? Iſa. xlvii. 4. Jerem. xxiii. 6. with Pſal. lxxxiii. 18. John i. 3. Rev. iii. 14. Is not the name (or ſovereign authority) of God in Chriſt? Exod. xxiii. 21. Is not he in the Father, and the Father in him? John xiv. 11. Nay, doth not " all the fulneſs of the Godhead dwell in him?" Col. ii. 9. How then can the original obligation of the law of the ten commands, ariſing from the authority of the Creator, Father, Son and Holy Ghoſt, be weakened by its being iſſued unto the believer, from and by that bleſſed channel, the Lord Jeſus Chriſt?

As for the diſtinction betwixt the law of faith and the law of Chriſt; the latter is ſubordinated unto the former. All men by nature are under the law of works; but taking the benefit of the law of faith, by believing in the Lord Jeſus Chriſt, they are ſet free from the law of works, and brought under the law of Chriſt, Matth. xi. 28, 29. " Come unto me, all ye that labour " and are heavy laden——take my yoke upon you."

Evan. But the law of the ten commandments, or moral law, may be either ſaid to be the matter of the law of works, or the matter of the law of Chriſt: And therefore I pray you tell me, in whether of theſe ſenſes, you conceive it ought to be a rule of life to a believer?

Nom. Sir, I muſt confeſs, I do not know what you mean by this diſtinction; but this I know, that God requires that every Chriſtian ſhould frame and lead his life, according to the rule of the ten commandments: the which if he do, then may he expect the bleſſing of God both upon his ſoul and body; and if he do not, then can he expect nothing elſe, but his wrath and curſe upon them both.

Evan. The truth is, neighbour Nomiſta, the law of the ten commandments, as it is the matter of the law of works, ought not to be a rule of life to a believer *. But in thus ſaying, you have affirmed that it ought; and therefore, therein you have erred from the truth. And now, friend Antinomiſta, that I may alſo know your judgment, when you ſay the law ought not to be the rule of life to a believer, I pray, tell me what law you mean?

Ant. Why, I mean, the law of the ten commandments.

Evan. But whether do you mean that law, as it is the matter of the law of works, or as it is the matter of the law of Chriſt?

Ant. Surely, Sir, I do conceive, that the ten commandments are no way to be a rule of life to a believer; for Chriſt hath delivered him from them.

Evan. But the truth is, the law of the ten commandments, as it is the matter of the law of Chriſt, ought to be a rule of life to a believer †; and therefore, you

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* See the following note.

† The law of the ten commands, being the natural law, was written on Adam's heart in his creation; while as yet it

having affirmed to the contrary, have therein alſo erred from the truth.

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was neither the law of works, nor the law of Chriſt, in the ſenſe wherein theſe terms are uſed in ſcripture, and by our Author. But after man was created, and put into the garden, this natural law, having, unto man liable to fall away from God, a threatening of eternal death in caſe of diſobedience, had alſo a promiſe of eternal life annexed to it, in caſe of obedience, in virtue of which, he having done his work, might thereupon plead and demand the reward of eternal life. Thus it became the law of works, whereof the ten commands were, and are ſtill the matter. All mankind being ruin'd by the breach of this law, Jeſus Chriſt obeys and dies in the room of the elect, that they might be ſaved. They being united to him by faith, are, thro' his obedience and ſatisfaction imputed to them, freed from eternal death, and become heirs of everlaſting life: So that the law of works, being fully ſatisfied, expires as to them, as it would have done of courſe, in the caſe of Adam's having ſtood the time of his trial (ſee Chap. 2 Sect. 2) howbeit it remains in full force, as to unbelievers But the natural law of the ten commands (which can never expire or determine, but obligeth in all poſſible ſtates of the creature, in earth, heaven and hell) is, from that moment the law of works expires as to believers, iſſued forth to them (ſtill liable to infirmities, though not falling away like Adam) in the channel of the covenant of grace, bearing a promiſe of help to obey, (Ezek. xxxvi. 27.) and, agreeable to their ſtate before the Lord, having annexed to it a promiſe of the tokens of God's fatherly love, for the ſake of Chriſt, in caſe of that obedience; and a threatning of God's fatherly diſpleaſure, in caſe of their diſobedience. John xiv. 21. "He that hath my commandments, and keepeth "them, he it is that loveth me; and he that loveth me, ſhall "be loved of my Father; and I will love him, and will manifeſt "myſelf to him." Pſal. lxxxix. 31, 32, 33. "If they break my "ſtatutes, and keep not my commandments; Then will I viſit "their tranſgreſſions with the rod, and their iniquity with "ſtripes. Nevertheleſs, my loving-kindneſs will I not utterly "take from him, nor ſuffer my faithfulneſs to fail." Thus it becomes the law of Chriſt to them; of which law alſo the ſame ten commands are likewiſe the matter In the threatnings of this law, there is no revenging wrath: and in the promiſes of it, no proper conditionality of works: But here is the order in the covenant of grace, to which the law of Chriſt belongs; a beautiful order, of grace, obedience, particular favours, and chaſtiſements for diſobedience. Thus the ten commands ſtand,

Nom. The truth is, Sir, I muſt confeſs, I never took any notice of this treefold law; which, it ſeems, is mentioned in the New Teſtament.

Ant. And I muſt confeſs, if I took any notice of them, I never underſtood them.

Evan. Well give me leave to tell you, that ſo far forth as any man comes ſhort of the true knowledge of this threefold law *; ſo far forth he comes ſhort, both of the true knowledge of God, and of himſelf: and therefore, I wiſh you both to conſider of it.

Nom. Sir, if it be ſo, you may do well to be a means to inform us, and help us to the true knowledge of this threefold law: and therefore, I pray you, firſt tell us what is meant by the law of works.

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both in the law of works, and in the law of Chriſt, at the ſame time; being the common matter of both. But as they are the matter of (*i. e.* ſtand in) the law of works, they are actually a part of the law of works; howbeit, as they are the matter of, or ſtand in, the law of Chriſt, they are actually a part, not of the law of works, but of the law of Chriſt. And as they ſtand in the law of Chriſt, our author expreſsly aſſerts againſt the Antinomian, that they ought to be a rule of life to a believer; as they ſtand in the law of works, he juſtly denies againſt the Legaliſt. Even as when one and the ſame crime ſtands forbidden in the laws of different independent kingdoms; it is manifeſt, that the rule of life to the ſubjects, in that particular, is the prohibition, as it ſtands in the law of that kingdom whereof they are ſubjects reſpectively, and not as it ſtands in the law of that kingdom of which they are not ſubjects.

* Not of the terms, here uſed to expreſs it by; but of the things thereby meant, to wit, the covenant of works, the covenant of grace, and the law as a rule of life to believers; in whatever terms theſe things be expreſt.

CHAP. I.

Of the Law of Works,

OR,

Covenant of Works.

§ 1. *The nature of the covenant of works.* § 2. *Adam's fall.* § 3. *The ſinfulneſs and miſery of mankind by the fall.* § 4. *No recovery by the law or covenant of works.* § 5. *The covenant of works binding, tho' broken.*

§ 1. *Evan.* THE law of works, oppoſed to the law of faith *, Rom iii. 27. holds forth as much as the covenant of works: for it is manifeſt, ſaith Muſculus, that the word, which ſignifieth covenant or bargain, is put for law: ſo that you ſee, the law of works is as much to ſay as the covenant of works. The which covenant the Lord made with all mankind, in Adam, before his fall: The ſum whereof was, "Do this, and thou ſhalt live; and if thou do it not, thou ſhalt die the death †." In which covenant there was firſt contained a precept, Do this; Secondly, a promiſe joined unto it, If thou do it, thou ſhalt live; Thirdly, A like threatning, If thou do it not, thou ſhalt die the death. Imagine, ſaith Muſculus, That God had ſaid to Adam, Lo, to the intent that thou mayeſt live, I have given thee liberty to eat, and have given thee abundantly to eat ‡: Let all the fruits of paradiſe be in thy power, one tree except, which ſee thou touch not, for that I keep to mine own authority: the ſame is the tree of knowledge of good and evil; if thou touch it, the meat thereof ſhall not be life, but death.

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* Ball on the covenant of grace, p. 9. Com. Pla. Eng. p. 118.

† Lev. xviii. 5. Gen. ii. 17. Ameſ. Med. Eng. p. 48.

‡ Com. Pla. p. 31.

Nom. But, Sir, you ſaid that the law of the ten commandments, or moral law, may be ſaid, to be the matter of the law of works; and you have alſo ſaid, that the law of works, is as much to ſay, as the covenant of works: whereby it ſeems to me, you hold that the law of the ten commandments, was the matter of the covenant of works; which God made with all mankind, in Adam before his fall.

Evan That's a truth agreed upon by all authors and interpreters, that I know. And indeed the law of works (as a learned author * ſaith) ſignifies the moral law; and the moral law, ſtrictly and properly taken, ſignifies the covenant of works †.

Nom. But, Sir, what is the reaſon you call it but the matter of the covenant of works?

Evan. The reaſon why, I rather chuſe to call the law of the ten commandments, the matter of the covenant

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* Downham on Juſtif. p. 443. 465.

† The moral law is an ambiguous term among divines. (1.) The moral law is taken for the decalogue or ten commands ſimply. So the law in ten commandments, is owned to be commonly called the moral law, Weſtm. Conf. Chap. 19. Art. 2, 3. And thus our author hath hitherto uſed that term, reckoning the moral law not the covenant of works itſelf, but only the matter of it. (2.) The moral law is taken for the ten commands, having the promiſe of life, and threatening of death annexed to them; that is, for the law (or covenant) of works. Thus the moral law is deſcribed to be, "The declaration of "the will of God to mankind, directing and binding every one "to perſonal, perfect, and perpetual conformity and obedience "thereunto, in the frame and diſpoſition of the whole man, "ſoul and body, and in performance of all theſe duties of "holineſs and righteouſneſs which he oweth to God and man; "promiſing life upon the fulfilling, and threatening death upon "the breach of it." Larg. Cat. Queſt. 93. That this is the covenant or works, is clear from Weſtm. Conf. Chap. 19. Art. 1. "God gave to Adam a law, as a covenant of works, by which "he bound him, and all his poſterity, to perſonal, entire, exact, "and perpetual obedience; promiſed life upon the fulfilling, "and threatened death upon the breach of it." And this our author owns to be the ſenſe of that term, ſtrictly and properly

of works, than the covenant itſelf, is, becauſe I conceive that the matter of it cannot properly be called the covenant of works, except the form be put upon it; that is to ſay, except the Lord require, and man undertake to yield perfect obedience thereunto, upon condition of eternal life and death.

And therefore till then, it was not a covenant of works, betwixt God and all mankind in Adam. As for example, you know, that although a ſervant * have an ability to do a maſter's work; and though a maſter have wages to beſtow upon him for it: yet is there not a covenant betwixt them, till they have thereupon agreed. Even ſo, tho' man at the firſt had power to yield perfect and perpetual obedience to all the ten commandments; and God had an eternal life to beſtow upon him: yet was there nôt a covenant betwixt them, till they were thereupon agreed.

Nom. But, Sir, you know there is no mention made in the book of Geneſis, of this covenant of works; which, you ſay was made with man at firſt.

Evan. Though we read not the word Covenant betwixt God and man, yet have we there recorded what

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taken; the reaſon whereof I conceive to be, that the moral law properly ſignifying the law of manners, anſwers to the ſcripture term the law of works, by which is meant the covenant of works. And if he had added, that, in this ſenſe, believers are delivered from it, he had ſaid no more, than the Larger Catechiſm doth, in theſe words, "They that are regenerate, and "believe in Chriſt, be delivered from the moral law, as a cove-"nant of works." Queſt. 97. But in the mean time, 'tis evident, he does not here uſe that term in this ſenſe; and in the next paragraph, ſave one, he gives a reaſon why he doth not ſo uſe it.

* Not a hired ſervant, for there is a covenant betwixt ſuch an one and the maſter; but a bond ſervant, bought with money, of another perſon, or born in the maſter's houſe; who is obliged to ſerve his maſter, and is liable to puniſhment in caſe he do not, but cannot demand wages, ſince there is no covenant between them.

This was the caſe of mankind, with relation to the Creator, before the covenant of works was made.

may amount to as much *; For God provided, and promiſed to Adam, eternal happineſs, and called for perfect obedience; which appears from God's threatening, Gen. xi. 17. For if man muſt die if he diſobeyed, it implies ſtrongly, that God's covenant was with him, for life, if he obeyed.

Nom. But, Sir, you know the word covenant ſignifies a mutual promiſe, bargain, and obligation, betwixt two parties †. Now tho' it is implied, that God promiſed man, to give him life, if he obeyed; yet we read not, that man promiſed to be obedient.

Evan. I pray take notice, that God doth not always tie man to verbal expreſſions ‡: but doth often contract the covenant in real impreſſions, in the heart and frame of the creature ‖; and this was the manner of covenanting with man at the firſt §: for God had furniſhed his ſoul with an underſtanding mind ¶, whereby he might diſcern good from evil, and right from wrong; and not only ſo, but alſo in his will was moſt great uprightneſs **, and his inſtrumental parts ††, were orderly framed to obedience. The truth is, God did engrave in man's ſoul,

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* Ball on the Covenant, p. 6.

† Walker on the Covenant, p. 39.

‡ Ball on the Covenant, p. 5.

‖ The ſoul approving, embracing, and conſenting to, the covenant; which, without any more, is plain language, though not to men, yet unto God, who knoweth the heart.

§ The covenant being revealed to man created after God's own image, he could not but perceive the equity and benefit of it; and ſo heartily approve, embrace, accept, and conſent to it. And this accepting is plainly intimate, in Eve's words to the ſerpent, Gen. iii. 2, 3. "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it; neither ſhall ye touch it, leſt ye die."

¶ Calv. Inſt. fol. Eng. p. 8.

** Eccl. vii. 29.

†† Executive faculties and powers, whereby the good known and willed was to be done.

wisdom and knowledge of his will and works, and integrity in the whole soul, and such a fitness in all the powers thereof; that neither the mind did conceive, nor the heart desire *, nor the body put in execution, any thing, but that which was acceptable to God: so that man, endued with these qualities, was able to serve God perfectly.

Nom But, Sir, how could the law of the ten commandments be the matter of this covenant of works; when they were not written, as you know, till the time of Moses?

Evan. Though they were not written in tables of stone, until the time of Moses †; yet were they writ in the tables of man's heart in the time of Adam: for we read that man was created in the image, or likeness, of God, Gen. i. 27. And the ten commandments are a doctrine, agreeing with the eternal wisdom and justice that is in God; wherein he hath so pointed out his own nature, that it doth, in a manner, express the very image of God. And, doth not the apostle say, that the image of God consists in knowledge, righteousness, and true holiness? And is not knowledge, righteousness, and true holiness, the perfection of both the tables of the law ‡? And indeed, saith Mr Rollock, it could not well stand with the justice of God, to make a covenant with man, under the condition of holy and good works, and perfect obedience to his law; except he had first created man holy and pure, and ingraven his law in his heart, whence those good works should proceed.

Nom. But, yet I cannot but marvel, that God, in making the covenant with man, did make mention of no other commandment, than that of the forbidden fruit.

Evan. Do not marvel at it: for by that one species

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* Basting, Cat. p. 8.

† Ursin. Cat. p. 517. Calv. Inst. p. 190. Col. iii. 10. Eph. iv. 24.

‡ Treat. of Effect. Call. p. 20. or thereabouts.

of ſin, the whole genus, or kind is ſhewn; as the ſame law, being more clearly unfolded *, Deut. xxvii. 26. Gal. iii. 10. doth expreſs. And indeed, in that one commandment the whole worſhip of God did conſiſt; as obedience, honour, love, confidence, and religious fear; together with the outward abſtinence from ſin, and reverend reſpect to the voice of God: yea, herein alſo conſiſted his love, and ſo his whole duty, to his neighbour. † So that, as a learned writer ſaith, Adam heard as much ‡ in the garden, as Iſrael did at Sinai; but only in fewer words, and without thunder ‖.

Nom. But, Sir, ought not man to have yielded perfect obedience to God, tho' this covenant had not been made betwixt them?

Evan. Yea, indeed, perfect and perpetual obedience was due from man unto God; tho' God had made no promiſe to man: for when God created man at firſt, he put forth an excellency from himſelf into him; and therefore it was the bond and tie that lay upon man, to return that again unto God §: ſo that man being God's creature, by the law of creation, he owed all obedience and ſubjection to God his Creator ¶.

Nom. Why then was it needful, that the Lord ſhould make a covenant with him, by promiſing him life, and threatening him with death?

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* Hugo Grot Defenſ. Fid. p. 7. 1.

† That one commandment was, in effect, a ſummary of the whole duty of man: the which clearly appears, if one conſiders, that the breach of it, was a tranſgreſſing of all the ten commands at once, as our author afterwards diſtinctly ſheweth.

‡ Of the law. ‖ Lightfoot Miſcel. p. 282.

§ God having given man a being after his own image, a glorious excellency, it was his natural duty, to make ſuitable returns thereof, unto the Giver, in a way of duty, being and acting for him: even as the waters, which originally are from the ſea, do, in brooks and rivers, return to the ſea again. Man, being of God as his firſt cauſe, behoved to be to him as his chief and ultimate end, Rom. xi. 36.

¶ Reynolds on Pſal. cx. p. 403.

Evan. For answer hereunto, in the first place, I pray you understand, that man was a reasonable creature; and so, out of judgment, discretion and election, able to make choice of his way: and therefore, it was meet there should be such a covenant made with him; that he might, according to God's appointment, serve him after a reasonable manner *. Secondly, it was meet there should be such a covenant made with him, to shew that he was not such a prince on earth, but that he had a sovereign Lord †: therefore God set a punishment upon the breach of his commandment ‡; that man might know his inferiority, and that things betwixt him and God, were not as betwixt equals. Thirdly, It was meet there should be such a covenant made with him, to shew that he had nothing by personal, immediate, and underived right; but all by gift and gentleness ||. So that, you see, it was an equal covenant §, which God, out of his prerogative royal, made with mankind in Adam, before his fall.

Nom. Well, Sir, I do perceive that Adam, and all mankind in him, were created most holy.

Evan. Yes, and most happy too: for God placed him in paradise, in the midst of all delightful pleasures and contents; wherein he did enjoy most near and sweet communion with his Creator, in whose presence is "fulness of joy, and at whose right hand are pleasures for evermore," Psal. xvi. 11. So that if Adam had received of the tree of life ¶, by taking and eating of it, while he stood in the state of innocency, before his fall; he had certainly been established in a happy state for ever, and

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* Reynolds on Psal. cx. p. 405.

† Gibbons on Gen. p. 97. Ball on the Cov p. 11.

‡ *Viz.* The punishment of death, upon the breach of his commandment, touching the forbidden fruit.

|| Reynolds on Psal. cx. p. 406.

§ *i. e.* An equitable covenant, fair and reasonable.

¶ Walker on the Cov. p. 89.

could not have been seduced and supplanted by Satan; as some learned men do think, and as God's own words seem to imply, Gen. iii. 22. *

§ 2. *Nom.* But it seemeth that Adam did not continue in that holy and happy estate.

Evan. No indeed; for he disobeyed God's express command, in eating the forbidden fruit; and so became guilty of the breach of the covenant †.

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* The author saith, that some learned men think so; and that the words, Gen. iii 22. seem to imply so much: but all this amounts not to a positive determination of the point. The words are these, "Behold, the man is become as one of us, to "know good and evil: and now, lest he put forth his hand, "and take also of the tree of life and eat, and live for ever."—Whether or not these words seem to imply some such thing, I leave to the judgment of the reader, whom I incline not to entertain with mine own, or others conjectures, upon the head. But three things I take to be plain, and beyond conjecture, in this text. 1. That there is no irony nor scoff here, as many think there is; but, on the contrary, a most pathetic lamentation over fallen man. The literal version and sense of the former part of the text, run thus; "Behold the man that was as one "of us," &c. Compare, for the version, Lam. iii 1. Psal. lii. 7. and for the sense, Gen. i. 26, 27. "And God said, Let us make "man in OUR image"—"So God created man in his own "image," &c. The latter part of the text I would read thus; "And eat, that he may live for ever:" Compare, for this version, Exod. iv. 23. 1 Sam. vi 8. 'tis evident the sentence is broke off abruptly, the words, "I will drive him out," being suppress'd; even as in the case of a father, with sighs, sobs and tears, putting his son out of doors. 2. That it was God's design, to prevent Adam's eating of the tree of life, as he had eaten of the forbidden tree; "Lest he——take also of the tree "of life:" Thereby mercifully taking care, that our fallen father, to whom the covenant of grace was now proclaimed, might not, according to the corrupt natural inclination of fallen mankind, run back to the covenant of works for life and salvation, by partaking of the tree of life, a sacrament of that covenant; and so reject the covenant of grace, by eating of that tree now, as he had before broken the covenant of works, by eating of the tree of knowledge of good and evil. 3. That at this time Adam did think, that by eating of the tree of life he might live for ever. Further I dip not here, in this matter.

† Mr Slater on the 2 Cov.

Nom. But, Sir, how could Adam, who had his understanding so sound, and his will so free to chuse good, be so disobedient to God's express command?

Evan. Tho' he and his will were both good, yet were they mutably good; so that he might stand or fall, at his own election or choice *.

Nom. But why then did not the Lord create him immutable? or, why did he not so over-rule him in that action, that he might not have eaten the forbidden fruit †?

Evan. The reason why the Lord did not create him immutable ‡, was, because he would be obeyed out of judgment and free choice; and not by fatal necessity, and absolute determination ‖; and withal let me tell you, it was not reasonable to restrain God to this point; to make man such a one as would not, or could not sin at all §; for it was at his choice to create him how he pleased. But why he did not uphold him with strength of stedfast continuance; that resteth hidden in God's secret counsel ¶. Howbeit, this we may certainly conclude; that Adam's

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* Dent. Pathway, p. 304.

† These are two distinct questions, both of them natively arising from a legal temper of spirit: and I doubt, if ever the heart of a sinner shall receive a satisfying answer, as to either of them, until it come to embrace the gospel way of salvation, taking up its everlasting rest in Christ, for wisdom, righteousness, sanctification and redemption.

‡ Reynolds on Psal. cx. p. 405.

‖ See the following note. § Calv. Inst. p. 81.

¶ Immutability, properly so called, or absolute unchangeableness, is an incommunicable attribute of God, Mal. iii. 6. Jam. i. 17. And mutability, or changeableness, is so of the nature of a creature, that it should cease to be a creature, or a dependent being, if it should cease to be mutable. But there is an immutability, improperly so called, which is competent to the creature; whereby it is free from being actually liable to change, in some respect: the which, in reference to man, may be considered two ways. 1. As putting him beyond the hazard of change by another hand than his own. 2. As putting him beyond the hazard of change by himself. In the former sense,

ſtate was ſuch, as ſerved to take away from him all excuſe; for he received ſo much, that of his own will he wrought his own deſtruction * : becauſe this act of his was a wilful tranſgreſſion of a law, under the precepts whereof, he was moſt juſtly created †; and unto the malediction whereof, he was as neceſſarily and righteouſly ſubject, if he tranſgreſſed: for, as being God's creature, he was to be ſubject to his will; ſo, by being God's priſoner, he was as juſtly ſubject to his wrath; and that ſo much the more, by how much the precept was moſt juſt, the obedience more eaſy, the tranſgreſſion more unreaſonable, and the puniſhment more certain.

§ 3. *Nom.* And was Adam's ſin and puniſhment imputed unto his whole offspring?

Evan. Yea indeed; for ſaith the apoſtle, "Death paſſed upon all men, for that all have ſinned;" Rom. v. 12. or, in whom all have ſinned, that is in Adam. The very truth is, Adam, by his fall, threw down our

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man was indeed made immutable in point of moral goodneſs; for he could only be made ſinful or evil by himſelf, and not by any other. If he had been made immutable in the latter ſenſe, that immutability behoved either to have been woven into his very nature; or elſe to have riſen from confirming grace. Now God did not create man thus immutable in his nature, which is it that the firſt queſtion aims at: and that for this very good reaſon, *viz.* That at that rate, man would have obeyed by fatal neceſſity and abſolute determination, as one not having ſo much as a remote power in his nature to change himſelf. And neither glorified ſaints, nor angels, are thus immutable; their immutability in goodneſs entirely depending on confirming grace. As for immutability by confirming grace, which is it that the ſecond queſtion aims at; it is conferred on glorified ſaints and angels: but why it was not afforded to Adam at his creation, our author wiſely declines to give any reaſon. "The reaſon," ſaith he, "why the Lord did not create him immutable, was, Be-"cauſe, *&c.* But why he did not uphold him with ſtrength "of ſtedfaſt continuance, that reſteth hidden in God's ſecret "counſel."

* *i. e.* He received ſo much ſtrength, that it was not of weakneſs, but wilfulneſs, that he deſtroyed himſelf.

† Reynolds on Pſal. cx. p. 406.

whole nature * headlong into the same destruction †, and drowned his whole offspring in the same gulph of misery ‡ And the reason is, because, by God's appointment, he was not to stand, or fall, as a single person only; but as a common public person, representing all mankind to come of him ‖, §: Therefore as all that happiness, all those gifts and endowments, which were bestowed upon him, were not bestowed upon him alone, but also upon the whole nature of man ¶; and as that covenant which was made with him, was made with whole mankind; even so he, by breaking covenant, lost all, as well for us as for himself. As he received all for himself and us; so he lost all, both for himself and us * *.

Nom. Then, Sir, it seemeth, by Adam's breach of covenant, all mankind were brought into a miserable condition.

Evan. All mankind by the fall of Adam received a twofold damage †† 1*st* A deprivation of all original goodness. 2*dly*, An habitual natural proneness to all kind of wickedness ‡‡: For the image of God, after which they were created, was forthwith blotted out; and in place of wisdom, righteousness and true holiness, came blindness, uncleanness, falsehood and injustice.—The very truth is, our whole nature ||| was thereby corrupted, defiled, deformed, depraved, infected, made infirm, frail, malignant, full of venom, contrary to God; yea enemies and rebels unto him §§. So that, saith Luther ¶¶, this is the title we have received from

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* *i. e.* All mankind.
† Calv. Inst. p. 106, 107. ‡ With himself.
‖ Goodwin's triumph of Faith, p. 85.
§ *Viz.* By virtue of the blessing of fruitfulness, given before the fall.
¶ *i. e.* All mankind. * * Pemble Vind. Fid. p. 99.
†† Seven Golden Candlesticks, p. 3.
‡‡ Basten. Cat. p. 10. ||| *i. e.* All mankind.
§§ Urban Reg. in Chr. Ser. to Emaus, p. 12.
¶¶ Chos. Ser. p. 9.

Adam, in this one thing we may glory, and in nothing else at all; namely, that every infant that is born into this world, is wholly in the power of sin, death, Satan, hell and everlasting damnation. Nay, saith Musculus *, the whirlpool of man's sin in Paradise, is bottomless and unsearchable.

Nom. But, Sir, methinks, it is a strange thing, that so small an offence, as eating the forbidden fruit seems to be, should plunge whole mankind into such a gulph of misery.

Evan. Though at the first glance it seems to be a small offence; yet if we look more wistly † upon the matter, it will appear to be an exceeding great offence ‡: for thereby intolerable injury was done unto God; as *1st*, His dominion and authority, in his holy command was violated. *2dly*, His justice, truth and power, in his most righteous threatenings, were despised. *3dly*, His most pure and perfect image, wherein man was created in righteousness and true holiness, was uttery defaced. *4thly*, His glory, which by an active service the creature should have brought to him, was lost and despoiled. Nay, how could there be a greater sin committed, than that when Adam at that one clap broke all the ten commandments ‖.

Nom. Did he break all the ten commandments, say you? Sir, I beseech you shew me wherein?

Evan. 1. He chose himself another God, when he followed the devil §.

2. He idolized and deified his own belly ¶; as the apostle's phrase is "he made his belly his God."

3. He took the name of God in vain, when he believed him not.

4 He kept not the rest and estate wherein God had set him **.

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* Com. Pla. p. 14. † *i. e.* Earnestly.
‡ Reynolds on Psal. cx. p. 407.
‖ Lightfoot Miscel. p. 183. § Ibid.
¶ That is. * * See the note * page 49.

5. He dishonoured his Father which was in heaven; and therefore his days were not prolonged in that land, which the Lord his God had given him.

6. He massacred himself and all his posterity.

7. From Eve he was a virgin, but in eyes and mind he commited spiritual fornication.

8. He stole (like Achan) that which God had set aside not to be medled with; and this his stealth is that which troubles all Israel, the whole world.

9. He bare witness against God, when he believed the witness of the devil, above him.

10. He coveted an evil covetousness, like Amon, which cost him his life *, and all his progeny. Now whosoever considers, what a nest of evils here were committed at one blow, must needs, with Musculus †, see our case to be such, that we be compelled every way to commend the justice of God ‡, and to condemn the sin of our first parents; saying concerning all mankind, as the prophet Hosea doth, concerning Israel, "O Israel, thou hast destroyed thyself." Hos. xiii. 9.

§ 4. *Nom.* But, Sir, had it not been possible for Adam, both to have helped himself and his posterity, out of this misery; by renewing the same covenant with God, and keeping it for afterwards?

Even. No, by no means; for the covenant of works, was a covenant no way capable of renovation ‖, §. When he had once broke it, he was gone for ever: be-

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* 2 Sam. xiii. † Com. Pla. p. 13.

‡ *i. e.* To justify God.

‖ Bolton's true Bounds, p. 13. 5.

§ The covenant of works could by no means be renewed by fallen Adam, so as thereby to help himself and his posterity out of this misery; the which is the only thing in question here. Otherwise indeed it might have been renewed; which is evident by this sad token, that many do actually renew it, in their covenanting with God, being prompted thereto, by their ignorance of the high demands of the law, their own utter inability, and the way of salvation by Jesus Christ. And from the same principle our Legalist here makes no question, but Adam might have renewed it, and kept it too, for the after-time: only he

cauſe it was a covenant between two friends; but now fallen man was become an enemy. And beſides, it was an impoſſible thing for Adam to have performed the conditions, which now the juſtice of God did neceſſarily require at his hands: for he was now become liable to the payment of a double debt; to wit, the debt of ſatisfaction for his ſin committed in time paſt, and the debt of perfect and perpetual obedience, for the time to come; and he was utterly unable to pay either of them.

Nom. Why was he unable to pay the debt of ſatisfaction for his ſin committed in time paſt?

Evan. Becauſe his ſin in eating the forbidden fruit (for that is the ſin I mean*) was commited againſt an infinite and eternal good †; and therefore merited an infinite and eternal ſatisfaction; which was to be either ſome temporal puniſhment equivalent to eternal damnation, or eternal damnation itſelf. Now Adam was a finite creature, therefore between finite and infinite there could be no proportion: ſo that it was impoſſible for Adam to have made ſatisfaction, by any temporal puniſhment; and if he had undertaken to have ſatisfied by an eternal puniſhment, he ſhould always have been fatisfying, and never have fatisfied, as is the caſe of the damned in hell.

Nom. And why was he unable to pay the debt of perfect and perpetual obedience for the time to come?

Evan. Becauſe his precedent power to obey, was by his fall utterly impaired: for thereby his underſtanding was both feebled and drowned in darkneſs ‡; and his will made perverſe and utterly deprived of all power to will well; and his affections were quite ſet out of order;

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queſtions, whether or not Adam might thereby have helped himſelf and his poſterity too, out of the miſery they were brought into by his ſin?

* That being the ſin in which all mankind fell with him, Rom. v. 15. † Urſin Cat. p. 112. ‡ Ibid. Cat. p. 112.

and all things belonging to the bleſſed life of the ſoul were extinguiſhed both in him and us*: So that he was become impotent, yea dead, and therefore not able to ſtand in the loweſt terms to perform the meaneſt condition. The very truth is, our father Adam falling from God, did, by his fall, ſo daſh him and us all in pieces; that there was no whole part left, either in him or us, fit to ground ſuch a covenant upon. And this the apoſtle witneſſeth, both when he ſaith, "We are of no ſtrength;" and, "The law was made weak becauſe of the fleſh," Rom. v. 6. and viii. 3.

Nom. But, Sir, might not the Lord have pardoned Adam's ſin without ſatisfaction?

Evan. O no, for juſtice is eſſential in God; and it is a righteous thing with God, that every tranſgreſſion receive a juſt recompenſe †: And if recompenſe be juſt, it is unjuſt to pardon ſin without ſatisfaction. And tho' the Lord had pardoned and forgiven his former tranſgreſſion; and ſo ſet him in his former condition of amity and friendſhip: yet having no power to keep the law perfectly, he could not have continued therein ‡.

Nom. And is it alſo impoſſible for any of his poſterity to keep the law perfectly?

Evan. Yea, indeed, it is impoſſible for any meer man, in the time of this life, to keep it perfectly; yea, though he be a regenerate man; for the law requireth of man, that he "love the Lord with all his heart, ſoul and might;" and there is not the holieſt man that lives, but he is fleſh as well as ſpirit, in all parts and faculties of

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* Calv. Inſt. p. 117. Bolton's true Bonds, p. 133.

† 2 Theſſ. i. 6. "Seeing it is a righteous thing with God, to recompenſe tribulation to them that trouble you." Heb. ii. 2. "Every tranſgreſſion and diſobedience received a juſt "recompenſe."

‡ But would have ſinned again, and ſo fallen under the curſe anew.

his ſoul; and therefore cannot love the Lord perfectly. Yea, and the law forbiddeth all habitual concupiſcence, not only ſaying, "Thou ſhalt not conſent to luſt," but, "Thou ſhalt not luſt:" it doth not only command the binding of luſt, but forbids alſo the being of luſt; and and who in this caſe can ſay, "My heart is clean?"

Ant. Then, friend Nomiſta, take notice, I pray, that as it was altogether impoſſible for Adam, to return into that holy and happy eſtate, wherein he was created, by by the ſame way he went from it *; ſo is it for any of his poſterity: and therefore I remember, one † ſaith very wittily, The law was Adam's leaſe when God made him tenant of Eden; the conditions of which bond, when he kept not, he forfeited himſelf, and all us. God read a lecture of the law to him before he fell, to be a hedge to him to keep him in Paradiſe; but when Adam would not keep within compaſs, this law is now become as the flaming ſword at Eden's gate, to keep him and his poſterity out.

§ 5. *Nom.* But, Sir, you know, that when a covenant is broken, the parties that were bound, are freed and releaſed from their engagements; and therefore, methinks, both Adam and his poſterity, ſhould have been releaſed from the covenant of works, when it was broken; eſpecially conſidering they have no ſtrength to perform the condition of it.

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* Walking back, by the way of the covenant of works, which he left by his ſinning.

Obj. "Do we not then make void the law," Rom. iii. 31. leaving an imputation of diſhonour upon it, as a diſregarded path, by pretending to return another way? *Anſ.* Sinners, being united to Chriſt by faith, return, being carried back the ſame way they came; only their own feet never touch the ground; but the glorious Mediator, ſuſtaining the perſons of them all, walked every bit of the rod exactly, Gal. iv. 4, 5. Thus, in Chriſt, the way of free grace, and of the law, ſweetly meet together; and through faith we eſtabliſh the law, Ibid.

† Lightfoot Miſcel. p. 282.

Evan. Indeed it is true, in every covenant, if either party fail in his duty and perform not his condition, the other party is thereby freed, from his part; but the party failing is not freed, till the other releaſe him: and therefore, tho' the Lord be freed from performing his condition, that is, from giving to man eternal life; yet ſo is not man from his part: no, though ſtrength to obey be loſt, yet man having loſt it by his own default, the obligation to obedience remains ſtill; ſo that Adam and his offspring are no more diſcharged of their duties, becauſe they have no ſtrength to do them, than a debitor is quitted of his bond, becauſe he wants money to pay it. And thus, neighbour Nomiſta, I have, according to your deſire, endeavoured to help you, to the true knowledge of the law of works.

CHAP. II.

Of the Law of Faith,

OR,

Covenant of Grace.

Sect. 1. *Of the Eternal Purpoſe of Grace.* Sect. 2. *Of the Promiſe.* Sect. 3. *Of the Performance of the Promiſe.*

Ant. I Beſeech you, Sir, proceed to help us to the true knowledge of the law of faith.

Evan. The law of faith is as much to ſay as the covenant of grace, or the goſpel, which ſignifieth good, merry, glad, and joyful tidings*; that is to ſay, that God, to whoſe eternal knowledge all things are preſent, and nothing paſt or to come, foreſeeing man's fall, before

* Tindal's path to holy ſcripture, p. 378. 2 Tim. i. 9. Eph. iii. 2. 3. Rom. i. 2. Gal. iv. 4.

all times purpoſed *, and in time promiſed †, and in the fulneſs of time performed ‡, the ſending of his Son Jeſus Chriſt into the world, to help and deliver fallen mankind ||.

SECTION I.

Of the Eternal Purpoſe of Grace.

Ant. I Beſeech you, Sir, let us hear more of theſe things; and firſt of all, ſhew how we are to conceive of God's eternal purpoſe, in ſending of Jeſus Chriſt.

Evan. Why, here the learned frame a kind of conflict in God's holy attributes §: and by a liberty, which the Holy Ghoſt, from the language of holy ſcripture, allow-

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* 2 Tim. i. 9. "Who hath ſaved us, according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the world began." Eph. iii. 11. "According to the eternal purpoſe, which he purpoſed in Chriſt Jeſus our Lord."

† Rom. i. 1, 2. "The goſpel of God, which he had promiſed afore by his prophets in the holy ſcriptures."

‡ Gal. iv 4, 5. "But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law."

|| Theſe are the good tidings, this is the law of faith, *i. e.* the law to be believed for ſalvation, which the apoſtle plainly teacheth, Rom. i. 16. "The goſpel is the power of God unto ſalvation to every one that believeth." And ver. 17. "For therein is the righteouſneſs of God revealed from faith to faith." In this laſt text, clouded with great variety of interpretations, I think there is a tranſpoſition of words to be admitted; and would read the whole verſe thus; "For therein is revealed the righteouſneſs of God by faith, unto faith; as it is written, but the juſt by faith ſhall live." The key to this conſtruction and reading of the words in the former part of the verſe, is the teſtimony adduced by the apoſtle in the latter part of it, from Hab. ii. 4. where the original text appears to me to determine the verſion of that teſtimony as here offered. The ſenſe is, the righteouſneſs which is by faith, namely, the righteouſneſs of Chriſt, the only righteouſneſs in which a ſinner can ſtand before God, is in the goſpel revealed unto faith, *i. e.* to be believed. See a like phraſe, 1 Tim. iv. 3. tranſlated after this manner.

§ Reynolds on Pſal. cx. p 407, 408

eth them, they ſpeak of God after the manner of men; as if he were reduced to ſome ſtraits and difficulties, by the croſs demands of his ſeveral attributes *†. For truth and juſtice ſtood up, and ſaid, that man had ſinned; and therefore man muſt die; and ſo called for the condemnation of a ſinful, and therefore worthily a curſed creature; or elſe they muſt be violated: for thou ſaidſt (ſay they to God) "In that day thou eateſt of the tree of the knowledge of good and evil, thou ſhalt die the death." Mercy, on the other ſide, pleaded for favour, and appeals to the great court in heaven: and there it pleads, ſaying, wiſdom and power, and goodneſs, have been all manifeſt in the creation ‡; and anger and juſtice, they have been magnified in man's miſery, that he is now plunged into, by his fall: but I have not yet been manifeſted ‖. O, let favour and compaſſion be ſhewed towards man, wofully ſeduced and overthrown by Satan! O, ſaid they § unto God, It is a royal thing to relieve the diſtreſſed; and the greater any one is, the more placable and gentle he ought to be. But Juſtice replied, If I be offended, I muſt be ſatisfied and have my right: and therefore I require, that man, who hath loſt himſelf by his diſobedience, ſhould, for remedy, ſet obedience againſt it, and ſo ſatisfy the judgment of God. Therefore the wiſdom of God became an umpire, and deviſed a way to reconcile them ¶; concluding, that before there could be reconciliation made,

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* William's ſeven golden candleſticks, p 319

† Hoſea xi 8. "How ſhall I give thee up, Ephraim? How ſhall I deliver thee, Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.

‡ Hooker's ſoul juſt, p 277

‖ Mercy requires an object in miſery

§ *Viz.* Favour and Compaſſion

¶ Calv Inſtit, p 117

there must be two things effected: *1st*, A satisfaction of God's justice. *2dly*, A reparation of man's nature *: which two things must needs be effected by such a middle and common person † that had both zeal towards God, that he might be satisfied; and compassion, towards man, that he might be repaired: such a person, as, having man's guilt and punishment translated on him, might satisfy the justice of God, and as having a fulness of God's Spirit and holiness in him, might sanctify and repair the nature of man ‡. And this could be none other but Jesus Christ, one of the three persons of the blessed Trinity. And therefore he ||, by his Father's ordination, his own voluntary susception, and the holy Spirit's sanctification, was fitted for the business. Whereupon there was a special covenant §, or mutual agreement made between

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* See the following note

† Reynolds on Psal cx p 408

‡ As man lay in ruins by the fall, guilty and unclean, there stood in the way of his salvation by mercy designed, *1*, The justice of God, which could not admit the guilty creature; and *2*, The holiness of God, which could not admit the unclean and unholy creature, to communion with him Therefore, in the contrivance of his salvation, it was necessary, that provision should be made for the satisfaction of God's justice, by payment of the double debt mentioned above; namely, the debt of punishment, and the debt of perfect obedience. It was also necessary, that provision should be made for the sanctification of the sinner, the repairing of the lost image of God in him. And man being as unable to sanctify himself, as to satisfy justice (a truth which proud nature cannot digest) the Saviour behoved not only to obey and suffer in his stead; but also to have a fulness of the spirit of holiness in him, to communicate to the sinner, that his nature might be repaired, through sanctification of the Spirit. Thus was the ground-work of man's salvation laid in the eternal counsel; the sanctification of the sinner, according to our author, being as necessary to his salvation, as the satisfaction of justice: for indeed the necessity of the former, as well as of the latter, ariseth from the nature of God, and therefore is an absolute necessity.

|| Reynolds on Psal. cx. p. 408.

§ Amef. Med. p. 74.

God and Christ, as is expressed Isaiah liii. 10. that if Christ would make himself a sacrifice for sin, then he should see his seed, he should prolong his days, and the "pleasure of the Lord should prosper by him."— So in Psal. lxxxix. 19. The mercies of this covenant between God and Christ, under the type of God's covenant with David, are set forth; "Thou spakest in vision to thy holy One, and saidst, I have laid help upon One that is mighty," or as the Chaldee expoundeth, "One mighty in the law." As God had said concerning his elect*, I know that these will break, and never be able to satisfy me; but thou art a mighty and substantial person, able to pay me; therefore I will look for my debt † off thee, (as Pareus well observes) God did, as it were, say to Christ, What they owe me, I require it all at thy hands. Then said Christ, "Lo I come to do thy will! in the volume of thy book it is written of me. I delight to do they will, O my God, yea thy law is in my heart." Thus Christ assented, and from everlesting struck hands with God ‡, to put upon him man's person, and to take upon him his name, and to enter in his stead in obeying his Father, and to do all for man, that he should require, and to yield in man's flesh the price of the satisfaction of the just judgment of God, and in the same flesh, to suffer the punishment that man had deserved: and this he undertook under the penalty that lay upon man to have undergone ‖. And thus was justice satisfied, and

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* Ainsworth on the text. Goodwin Christ set forth, p. 75.

† *i. e.* The debt which the elect owe to me.

Thus was the covenant made betwixt the Father and the Son, for the elect, that he should obey for them, and die for them.

‡ Psal. xl. 7, 8. Cal. Instit. p. 117.

‖ The Son of God consented to put himself in man's stead, in obeying his Father, and so to do all for man that his Father should require; that satisfaction should be made: farther, he consented, in man's nature to satisfy and suffer the deserved punishment; that the same nature that sinned might satisfy:

mercy magnified, by the Lord Jesus Christ: and so God took Christ's single bond; whence Christ is not only called, the "surety of the covenant" for us, Heb. vii. 22. but the "covenant itself," Isa. xlix. 8. And God laid all upon him, that he might be sure of satisfaction; protesting that he would not deal with us, nor so much as expect any payment from us *; such was his grace. And thus did our Lord Jesus Christ, enter into the same covenant of works, that Adam did; to deliver believers from it†‡: he was contented to be under all that com-

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and yet farther, he undertook to bear the very same penalty, that lay upon man, by virtue of the covenant of works, to have undergone; so sisting himself a proper surety for them, who, as the author observes, must pay the same sum of money that the debitor oweth. This I take to be the author's meaning: but the expression of Christ's undertaking under the penalty, &c. is harsh and unguarded.

* Hooker's soul just. p. 174.

† Goodwin's Christ set forth, p. 83.

‡ Our Lord Jesus Christ became surety for the elect in the second covenant, Heb. vii. 22. And in virtue of that suretyship, whereby he put himself in the room of the principal debitors, he came under the same covenant of works that Adam did; in so far as the fulfilling of that covenant in their stead, was the very condition required of him as the second Adam in the second covenant, Gal. iv. 4. 5. "God sent forth his Son—made under the law, to redeem them that were under the law." Thus Christ put his neck under the yoke of the law, as a covenant of works, to redeem them who were under it as such. Hence he is said to be the "end of the law for righteousness to every one that believeth," Rom. x. 4. namely, the end for consumption, or perfect fulfilling of it by his obedience and death, which presupposeth his coming under it. And thus the law, as a covenant of works, was magnified and made honourable; and it clearly appears how "by faith we establish the law," Rom. iii. 31. *Quest.* How then is the second covenant a covenant of grace? *Ans.* In respect of Christ, it was most properly and strictly a covenant of works; in that he made a proper, real, and full satisfaction, in behalf of the elect: but, in respect of them, it is purely a covenant of richest grace, in as much as God accepted the satisfaction from a surety, which he might have demanded of them; provided the surety himself; and gives all to them freely, for his sake.

manding, revenging authority, which that covenant had over them; to free them from the penalty of it: and in that reſpect, Adam is ſaid to be a type of Chriſt, as you have it, Rom. v. 14. "Who was the type of him that was to come." Unto which purpoſe, the titles which the apoſtle gives theſe two, Chriſt and Adam, are exceeding obſervable. He calls Adam the firſt man, and Chriſt our Lord the ſecond man, 1 Cor. xv. 47. ſpeaking of them as if there never had been any more men in the world, beſides theſe two; thereby making them the head and root of all mankind, they having, as it were, the reſt of the ſons of men included in them. The firſt man is called the earthly man; the ſecond man, Chriſt, is called the Lord from heaven, 1 Cor. xv. 47. The earthly man had all the ſons of men born into the world, included in him; and is ſo called in conformity unto them, the firſt man *: the ſecond man, Chriſt is called the Lord from heaven, who had all the elect included in him; who are ſaid to be the firſt born, and to have their names written in heaven, Heb. xii. 23. and therefore are oppoſitely called heavnly men: ſo that theſe two, in God's account, ſtood for all the reſt †. And thus you ſee, that the Lord, willing to ſhew mercy to the creature fallen ‡, and withal to maintain the authority of his law, took ſuch a courſe as might beſt manifeſt his clemency and ſeverity ‖: Chriſt entered into covenant, and became ſuerty for man, and ſo became liable to man's engagements; for he that anſwers for a ſurety, muſt pay the ſame ſum of money that the debtor oweth.

And thus have I endeavoured to ſhew you, how we are to conceive of God's eternal purpoſe, in ſending of Jeſus Chriſt to help and deliver fallen mankind.

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* And ſo, in relation to them, is called the firſt man.

† Thus Adam repreſented all mankind in the firſt covenant: and Chriſt repreſented all the elect in the ſecond covenant. See the firſt note on the preface.

‡ Ball on the Cov. p. 289. ‖ Ibid. p. 207, 208.

SECTION II.

Of the PROMISE.

§ 1. *The Promise made to Adam.* § 2. *The Promise renewed to Abraham.* § 3. *The Law, as the Covenant of works, added to the Promise.* § 4. *The Promise and Covenant with Abraham, renewed with the Israelites.* § 5. *The Covenant of grace under the Mosaic dispensation.* § 6. *The natural Bias towards the Covenant of works.* § 7 *The Antinomian Faith rejected.* § 8. *The Evil of Legalism.*

§ 1. *Ant.* I Beseech you, Sir, proceed also to the second thing: and first tell us, when the Lord began to make a promise to help and deliver mankind.

Evan. Even the same day that he sinned *, which, as I suppose, was the very same day he was created †: for Adam, by his sin, being become the child of wrath, and

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* This our author doth here positively assert, and afterward confirm. And there is plain evidence for it, from the holy scripture, which determines the time of the Lord's calling our guilty first parents before him, at the which time he gave them the promise, Gen. iii. 8. "And they heard the voice of the Lord God walking in the garden in the cool of the day." Heb. At the wind of that day, as Junius and Tremellius, Piscator and Picherellus read it; the which, as soon as it began to blow, might convince them, that their aprons of fig-leaves were no fit covers for their nakedness.

† Our author is far from being singular in this opinion. The learned Gataker (apud Pol. Synop. Crit. in Gen. iii. 23.) owns it to be the common opinion, tho' himself is of another mind, "That man fell, and was cast out of paradise, the same day in which he was created." And he tells us (ib. in Psal. xlix. 13.) that "Broughton doth most confidently assert, Adam not to have stood in his integrity so much as one day; and that he saith

both in body and in ſoul, ſubject to the curſe, and ſeeing nothing due to him but the wrath and vengeance of God; he was "afraid, and ſought to hide himſelf from the preſence of God," Gen. iii. 10. Whereupon the Lord promiſed Chriſt unto him, ſaying to the ſerpent, "I will put enmity between thee and the woman, and between thy ſeed and her ſeed: He (that is to ſay, the ſeed of the woman; for ſo is the Hebrew text) ſhall break thy head, and thou ſhalt bruiſe his heel." This promiſe of Chriſt, the woman's ſeed, verſe 15. was the goſpel *; and the only comfort of Adam, Abel, Enoch, Noah, and the reſt of the godly fathers, until the time of Abraham †.

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out of Maimonides, "This is held by all the Jews, as alſo by the Greek fathers." That this opinion is leſs received than formerly, is, if I miſtake not, not a little owing to the cavils of the Deiſts, who, to weaken the credit of the inſpired hiſtory, alledge it to be incredible, that the events recorded Gen. i. 24, 25, 26. and ii. 7. and 18. to the end of the third chapter, could all be crouded into one day. See Nicol's conference with a Theiſt. The reaſons to ſupport it, take from the learned Sharp, one of the ſix miniſters baniſhed in the year 1606. Curſ. Theol. Loc. de Peccato. (1.) "Becauſe of the devil's envy, who, 'tis likely, could not long endure to ſee man in a happy ſtate. (2.) If man had ſtood more days, the bleſſing of marriage would have taken place, Adam would have known his wife, and begot a child without original ſin. (3.) The ſabbath was not ſo much appointed for meditating on the works of creation, as on the works of redemption. (4.) It appears from the words of the ſerpent, and of the woman, that ſhe had not yet taſted any fruit. (5.) When the Holy Ghoſt ſpeaks of the ſixth day, Gen. i. and of the day of the fall, 'tis with הַ emphatic. (Compare Gen. i. ult. and iii. 8.) (6.) He fell ſo ſoon that the work of redemption might be the more illuſtrious; ſince man could not ſtand one day without the Mediator's help."—— How the ſabbath was broken by Adam's ſin, tho' committed the day before, may be learned from Larg. Cat. on the 4th command, which teacheth that "The ſabbath is to be ſanctified—and to that end, we are to prepare our hearts—that we may be the more fit for the duties of that day;" and that "The ſins forbidden in the 4th commandment, are all omiſſions of the duties required," *&c.*

* Urb. Reg. on Serm. to Emaus.

† In this promiſe was revealed, 1. Man's reſtoration into the

Nom. I pray you, Sir, what ground have you to think that Adam fell the same day he was created?

Evan. My ground for this opinion, is, Psal. xlix. 12. which text Mr Ainsworth * makes to be the 13. verse, and reads it thus; "But man in honour doth not lodge a night, he is likened unto beasts that are silenced †.

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favour of God, and his salvation; not to be effected by man himself, and his own works, but by another. For our first Parents, standing condemn'd for breaking of the covenant of works, are not sent back to it, to essay the mending of the matter, which they had marred before; but a new covenant is proposed, a Saviour promised as their only hope. 2. That this Saviour was to be incarnate, to become man, the seed of the woman. 3. That he behoved to suffer; his heel, namely his humanity, to be bruised to death. 4. That by his death he should make a full conqueſt over the devil, and destroy his works, who had now overcome and destroyed mankind; and so recover the captives out of his hand; "He shall bruise thy head," to wit, while thou bruisest his heel. This encounter was on the cross; there Christ treading on the serpent, it bruised his heel, but he bruised its head. 5. That HE should not be held by death, but Satan's power should be broken irrecoverably; the Saviour being bruised only in the heel, but the serpent in the head. 6. That the saving interest in him, and his salvation, is by faith alone, believing the promise with particular application to one's self, and so receiving him; for as much as these things are revealed by way of a simple promise.

* Ainsworth.

† "From this text, the Hebrew doctors, also, in Bereshit Rabba, do gather, that the glory of the first man did not night with him; and that in the beginning of the sabbath his splendor was taken away from him, and he was driven out of Eden." Cartwright apud Pol. Synopſ. Crit. in Loc. The learned Leigh, in his Crit. Sacr. in Voc. Lun, citing this text, saith, "Adam lodged not one night in honour; for so are the words, if they be properly translated." He repeats the same in his annotations on the book of Psalms; and points his reader to Ainsworth, whose version does evidently favour this opinion, and is here faithfully cited by our author, though without the marks of composition, (lodge-a-night) there being no such marks in my copy of Ainsworth's version or annotations, printed at London 1639. However the word Lun may signify to abide or continue, 'tis certain the proper and primary signification of it, is to night (at, in, or with;) I must be allowed the use of this word, to

That may be minded (saith he) both for the first man Adam, who continued not in his dignity, and for all his children.

Ant. But Sir, do you think that Adam and those others, did understand that promised seed to be meant Christ?

Evan. Who can make any doubt, but that the Lord had acquainted Adam with Christ, betwixt the time of of his sinning and the time of his sacrificing, though both on a day?

Ant. But did Adam offer sacrifice?

Evan. Can you make any question *, but that the bodies of those beasts, whose skins went for a covering for his body, were immeditely before offered in sacrifice for his soul? surely those skins could be none other but of beasts slain †, and offered in sacrifice; for before Adam

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express the true import of the original one. Thus we have it rendered, Gen. xxviii. 11. tarried all night. Judg xix. 9. tarry all night. Ver. 10. tarry that night. Ver. 13. lodged all night. And since this is the proper and primary signification of the word, it is not to be receded from without necessity, the which I cannot discover here. The text seems to me to stand thus, word for word, the propriety of the tenses also observed.—"Yet-Adam in-honour could not-night; he became-like as-the-beasts, they were alike." Compare the Septuagint, and the vulgar Latin; with which, according to Pool in Synopf. Crit. the Ethiopic, Syriac, and Arabic, do agree; though unhappy in not observing the difference, between this and the last verse of the Psalm. Nothing can be more agreeable to the scope and context. Worldly men "boast themselves in the multitude of their riches," ver. 6. as if their houses should continue for ever," ver. 11. And yet Adam as happy as he was in Paradise, continued not one night in his honour; it quickly left him; yea, he died, and in that respect became like the beasts; compare ver. 14. "Like sheep they are laid in the grave, death shall feed on them." And after shewing that the worldly man shall die, notwithstanding of his worldly wealth and honour; ver. 19. this suitable memorial for Adam's sons, is repeated with a very small variation, ver. 20, 21. "Adam was in-honour, but-could-not understand; he became;" &c.

* Lightfoot Miscel. p. 18. Vaughmeth on Bib. p. 15.

† Walker on the cov. p. 59.

fell, beaſts were not ſubject to mortality, nor ſlaying. And God's clothing of Adam and his wife with ſkins, ſignified, that their ſin and ſhame was covered with Chriſt's righteouſneſs. And queſtionleſs the Lord had taught him, that his ſacrifice did ſignify his acknowledgement of his ſin, and that he looked for the ſeed of the woman *, promiſed to be ſlain in the evening of the world, thereby to appeaſe the wrath of God for his offence; the which, undoubtedly, he acquainted his ſons Cain and Abel with, when he taught them alſo to offer ſacrifice.

Ant. But how doth it appear that this his ſacrificing was the very ſame day that he ſinned?

Evan. It is ſaid, John vii. 3. concerning Chriſt, that "They ſought to take him, yet no man laid hands on him, becauſe his hour was not yet come;" but after that, when the time of his ſuffering was at hand, he himſelf ſaid, John xii. 24. "The hour is come;" which day is expreſsly ſet down by the evangeliſt Mark, Mark xv. 34, 42. to be the ſixth day, and ninth hour of that day, when "Chriſt, through the eternal ſpirit, offered up himſelf without ſpot to God." Now, if you compare this with Exodus xii. 6. you ſhall find that the paſchal lamb, a moſt lively type of Chriſt, was offered the very ſame day and hour, even the ſixth day, and ninth hour of the day; which was at three of the clock in the afternoon †: and the ſcripture teſtifieth, that Adam was created the very ſame ſixth day; and gives us ground to think that he ſinned the ſame day. And do not the fore-alledged ſcripture afford us warrant to believe, that it was the very ſame hour of that day, Gen. i. 26. when Chriſt entered myſtically and typically upon the work of redemption, in being offered as a ſacrifice for Adam's ſin ‡: And ſurely we may ſuppoſe, that the covenant

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* Gibbons on Gen. † Ainſworth on the text.

‡ That the promiſe was given the ſame day that Adam

(as you heard) being broken between God and Adam, Justice would not have admitted of one hour's respite, before it had proceeded to execution to the destruction both of Adam and the whole creation; had not Christ, in the very nick of time, stood as the Ram (or rather the lamb) in the bush, and stepped in to perform the work of the covenant. And hence I conceive it is, that St * John calls him "the lamb slain from the beginning of the world" †‡. For as the first state of creation was confirm-

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sinned, was evinced before: and from the history, Gen. iii. and the nature of the thing itself, one may reasonably conclude, that the sacrifices were annexed to the promise. And since the hour of Christ's death, was all along the time of the evening sacrifice; it is very natural to reckon, that it was also the hour of the first sacrifice: even as the place on which the temple stood, was at first designed by an extraordinary sacrifice on that spot, 1 Chron. xx. 18.—28. and xxii. 1. "At three o'clock in the afternoon Christ yieldeth up the ghost, Mark xv. 34. the very time when Adam had received the promise of this his passion for his redemption. Lightfoot on Acts ii. 1.

* This word might well have been spared here; notwithstanding that we so read, in the title of the book of the Revelation, in our English Bibles; and in like manner in the titles of other books of the New Testament, S. (*i. e* Saint) Mathew, S. Mark, S Luke, &c. It is evident, there is no such word to be found in the titles of these books in the original Greek: and the Dutch translators have justly discarded it, out of their translation. If it is to be retained, because John, Matthew, Mark, Luke, &c. were without controversy saints; why not on the same ground, Saint Moses, Saint Aron, (expressly called the Saint of the Lord, Psal. cvi. 16.) &c. no reason can be given of the difference made in this point, but that it pleased Antichrist to canonize these New Testament saints, but not the Old Testament ones. Canonizing is an act or sentence of the Pope, decerning religious worship and honours to such men or women departed, as he sees meet to confer the honour of saintship on. These honours are seven. And the first of them is, That they are enrolled in the catalogue of saints, and must be accounted and called saints by all. Bellarmin. Disp. tom. 1. Col. 1496.

† Rev. xiii. 8. Walker on the cov. p. 42.

‡ The benefits thereof (*viz.* of Christ's redemption) "Were

ed by the covenant which God made with man * ; and all creatures were to be upheld by means of obſerving the law and condition of that covenant: ſo that covenant being broken by man, the world ſhould have come to ruin, had it not been as it were created anew, and upheld by the covenant of grace in Chriſt.

Ant. Then, Sir, you think that Adam was ſaved.

Evan. The Hebrew doctors hold that Adam was a repentant ſinner † ; and ſay, that he was by wiſdom (that is to ſay, by faith in Chriſt) brought out of his fall; yea and the church of God doth hold, and that for neceſſary cauſes ‡, that he was ſaved by the death of Chriſt: yea, ſaith Mr Vaughan, it is certain he believed the promiſe concerning Chriſt, in whoſe commemoration he offered continual ſacrifice; and in the aſſurance thereof, he named his wife Hevah, that is to ſay, life ‖ ; and he called his ſon Seth, ſettled or perſuaded in Chriſt.

Ant. Well, now I am perſuaded that Adam did underſtand this ſeed of the woman to be meant of Chriſt.

Evan. Aſſure yourſelf, that not only Adam but all the reſt of the godly fathers, did ſo underſtand it § ; as is manifeſt in that the Thargum or Chaldee Bible, which is the antient tranſlation of Jeruſalm, hath it thus: Between thy ſon and ſon ¶ ; adding further by way of comment,

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communicated unto the elect from the beginning of the world, in, and by thoſe promiſes, types and ſacrifices, wherein he was revealed, and ſignified to be the ſeed of the woman which ſhould bruiſe the ſerpent's head, and the lamb ſlain from the beginning of the world." Weſtm. Confeſſion, chap. 8. art. 6.

* Ainſworth on Gen. † Ibid. ‡ Gibbons on Gen.

‖ So the Septuagint expound it. Others an Inlivener; not doubting, but Adam, in giving her this name, had the promiſed life-giving ſeed, our Lord Jeſus Chriſt, particularly in view, amongſt the all living, ſhe was to be mother of.

§ Urb. Reg. on Chriſt's ſerm. to Emaus.

¶ Dupleſs. Trueneſs of Chriſt. Relig. p. 226.

" So long, O serpent, as the woman's childern keep the law, they kill thee; and when they cease do so, thou stingest them in the heel, and hast power to to hurt them much; but whereas for their harm there is a sure remedy, for thee there is none: for in the last days they shall crush thee all to pieces, by means of Christ their King. And this was it which did support and uphold their faith until the time of Abraham.

§ 2. *Ant.* What followed then?

Evan. Why then the promise was turned into a covenant with Adraham and his seed, and oftentimes repeated, that " in his seed all nations should be blessed, Gen. xii. 3. and xviii. 18. and xxii. 18. * Which promise and covenant was the very voice itself of the gospel, it being a true testimony of Jesus Christ; as the apostle Paul beareth witness, saying, " The scripture foreseeing that God

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* The antient promise given to Adam was the first gospel, the covenant of grace. " For man by his fall, having made himself uncapable of life by the covenant of works, the Lord was pleased to make a second, commonly called the covenant of grace," Gen. iii. 15 Westm Confess. chap 7 art 3. When that promise or covenant, in which the persons it respected were not expressly designed, was renewed, Abraham and his seed were designed expressly therein: and so it became a covenant with Abraham and his seed. And the promise being still the same, as to the substance of it, was often repeated; and in the repetition, more fully and clearly opened. So Jesus Christ revealed to Adam, only as the seed of the woman, was thereafter revealed to Abraham, as Abraham's own seed: and thus was it believed and embraced, unto salvation, in the various revelation thereof. " God —— did seek Adam again, call upon him, rebuke his sin, convict him of the same, and in the end made unto him a most joyful promise, to wit, " That the seed of the woman should break down the serpent's head," That is, he suld destroy the works of the devil; quhilk promise, as it was repeated and made mair clear from time to time: so was it imbraced with joy, and maist constantly (*i. e.* most stedfastly) received of all the faithful, from Adam to Noe, from Noe to Abraham, from Abraham to David, and so furth to the incarnation of Christ Jesus." Old Confess. art. 4.

would justify the Gentiles through faith, preached before the gospel unto Abraham," Gal. iii. 8. saying, "In thee shall all the nations of the earth be blessed." And the better to confirm Abraham's faith in this promise of Christ, it is said, Gen. xiv. 19. That Melchizedec came forth and met him, and blessed him. Now, saith the apostle, "This Melchisedec was a priest of the most high God, and king of righteousness, Heb. vii. 1, 2, 3. and vi. 20. and king of peace, without father and without mother, and so like unto the Son of God; who is a priest for ever, after the order of Melchisedec:" and both king of righteousness and king of peace, Jer. xxiii. 6. Isa. ix. 6. yea, and without father, as touching his manhood; and without mother, as touching his Godhead. Whereby we are given to understand, that it was the purpose of God, that Melchisedec should in these particulars resemble the person and office of Jesus Christ the Son of God *; and so, by God's own appointment, be a type of him to Abraham, to ratify and confirm the promise made to him and his seed, in respect of the eternal covenant †, to wit, that he and his believing seed should be so blessed in Christ, as Melchisedec had blessed him ‡. Nay, let me tell you more, some have thought it most probable, yea, and have said, If we search out this truth, without partiality, we shall find, that this Melchisedec ‖, which appeared unto Abraham, was none other than the Son of God, manifest by a special dispensation and privilege unto Abraham, in the flesh, who is therefore said, to

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* Dickson on the Heb.

† That past betwixt the Father and the Son, from everlasting.

‡ Melchisedec was unto Abraham, a type, to confirm him in the faith, that he and his believing seed should be as really blessed in Christ, as he was blessed by Melchisedec.

‖ William's seven golden candlesticks; p. 330, 331.

have "seen his day and rejoiced," John viii. 56. * Moreover, in Gen. xv. we read that the Lord did again confirm this covenant with Abraham: for when Abraham had divided the beasts, God came between the parts like a smocking furnace and a burning lamp; which, † as some have thought, did primarily typify the torment and rending of Christ ‡; and the furnace and fiery lamp, did typify the wrath of God running between, and yet did not consume the rent and torn nature. And the blood of circumcision did typify the blood of Christ ‖: and the resolved sacrifice § of Isaac on mount Moriah, by God's appointment, did prefigure and foreshew, that by the offering up of Christ the promised seed, in the very same place, all nations should be saved. Now this covenant thus made and confirmed with Abraham, was renewed with Isaac, Gen. xxvi. 4. and made known unto Jacob, by Jesus Christ himself; for that man which wrestled with Jacob, was none other but the man Christ Jesus ¶; for himself said, that Jacob should be called Israel, a wrestler and prevailer with God; and Jacob called the name of

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* This seems to me to be a more than groundless opinion, as being inconsistent with the scripture account of Melchisedec, Gen. xiv. 18. Heb. vii. 1.—4. howbeit it wants not patrons among the learned. The declaring of which is no just ground to fix it on our author: especially after his speaking so plainly of Christ and Melchisedec, as two different persons, a little before. The text, John viii. 56. alledged by the patrons of that opinion, makes nothing for their purpose: "For all (we mean the faithful fathers under the law) did see (viz. by faith) the joyful day of Christ Jesus, and did rejoice." Old Confess. art. 4.

† Namely, the passing of the furnace and burning lamp, between the pieces.

‡ Ball on the cov. p. 49.

‖ Heb. ix. 22. "And almost all things are by the law purged with blood: and without shedding of blood is no remission." Compare Gen. xvii. 14. "The uncircumcised man-child shall be cut off from his people; he hath broken my covenant."

§ Walker on the cov. p. 63.

¶ Gen. xxxii. 28. 30. Seven golden candlesticks, p. 322.

the place Peniel, becauſe he had ſeen God face to face. And Jacob left it by his laſt will unto his childern, in theſe words, "The ſcepter ſhall not depart from Judah, nor a law-giver from between his feet, till Shiloh come," Gen. xlix. 10. That is to ſay, Of Judah ſhall kings come one after another, and many in number, till at laſt the Lord Jeſus come, who is King of kings, and Lord of lords: or, as the Targum of Jeruſalm and Onkelos do tranſlate it, until Chriſt the anointed come *.

Nom. But, Sir, are you ſure that this promiſed ſeed was meant of Chriſt?

Evan. The apoſtle puts that out of doubt, Gal. iii. 16. ſaying, "Now unto Abraham and to his ſeed were the promiſe made †. He ſaith not, and to ſeeds, as of many, but as of one, and to thy ſeed, which is Chriſt ‡." And ſo no doubt, but theſe godly patriarchs did underſtand it.

Ant. But, Sir, the great promiſe that was made unto them, as I conceive, and which they ſeemed to have moſt regard unto, was the land of Canaan.

Evan. There is no doubt, but that theſe godly patriarchs did ſee their heavenly inheritance (by Chriſt) thro' the promiſe of the land of Canaan; as the apoſtle teſtifieth of Abraham, Heb. xi. 9, 10. ſaying, "He ſojourned in a ſtrange country, and looked for a city having a foundation, whoſe builder and maker is God." Whereby it is evident, ſaith Calvin ||, that the height and eminency of

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* Babbing on the text.

† To wit, the promiſes of the everlaſting inheritance, typified by the land of Canaan: the which promiſes, ſee Gen xii 7 and xiii. 15.

‡ *i e* Chriſt myſtical, Chriſt and the church, the head and the members; yet ſo as the dignity of the head being ſtill reſerved, he is to be underſtood here primarily, which is ſufficient for our author's purpoſe; and his members ſecondarily only.

‖ Inſtit. p. 204.

Abraham's faith, was, the looking for an everlaſting life in heaven. The like teſtimony he gives of Sarah, Iſaac, and Jacob, ſaying, "all theſe died in the faith," Heb. xi. 13 * implying, that they did not expect to receive the fruit of of the promiſe till after death. And therefore in all their travels, they had before their eyes, the bleſſedneſs of the life to come: which cauſed old Jacob to ſay at his death, Gen. xlix 18. "Lord I have waited for thy ſalvation." The which ſpeech, the Chaldee paraphraſe expounds thus, Our father Jacob ſaid not †, I expect the ſalvation of Gideon, ſon of Joaſh, which is a temporal ſalvation; nor the ſalvation of Samſon, ſon of Manoah, which is a tranſitory ſalvation; but the ſalvation of Chriſt the ſon of David, who ſhall come, and bring unto himſelf, the ſons of Iſrael; whoſe ſalvation my ſoul deſireth. And ſo you ſee, that this covenant made with Abraham in Chriſt, was the comfort and ſupport of theſe and the reſt of the godly fathers until their departure out of Egypt.

Ant. And what followed then?

Evan. Why then Chriſt Jeſus was moſt clearly manifeſted unto them, in the paſſover lamb: for as that lamb was to be without ſpot, or blemiſh, Exod. xii. 5. Even ſo was Chriſt, 1 Pet i. 19. And as that lamb was taken up the tenth day of the firſt new moon in March; even ſo on the very ſame day of the ſame month came Chriſt to Jeruſalem ‡, to ſuffer his paſſion. And as that lamb

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* That theſe three, together with Abraham, are here meant by the apoſtle, and not theſe mentioned in the firſt ſeven verſes of the chapter, appears, if it is conſidered, that of them he ſpoke laſt, ver. 9, 11. To none before them was the promiſe of Canaan given; and they were the perſons who had opportunity to have returned to the country whence they came out, ver. 15.

† Ainſworth on the text.

‡ Tindal in his works, p. 430.

was killed on the fourteenth day at even; juſt then, on the ſame day, and at the ſame hour *, did Chriſt give up the Ghoſt: and as the blood of that lamb was to be ſprinkled on the Iſraelites doors, Exod. xii. 7. Even ſo is the blood of Chriſt ſprinkled on believers hearts by faith, 1 Pet. i. 2. And their deliverance out of Egypt, was a figure of their redemption by Chriſt †; their paſſing thro' the red ſea, was a type of baptiſm ‡, when Chriſt ſhould come in the fleſh; and their manna in the wilderneſs and water out of the rock, did reſemble the ſacrament of the Lord's ſupper, 1 Cor. x. 2, 3, 4. and hence it is that the apoſtle ſaith, "They did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink; for they drank of that ſpiritual rock that followed them, and that rock was Chriſt." And when they were come to mount Sinai, the Lord delivered the ten commandments unto them.

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* Ainſworth on Exod. and Mark xv. 33, 34, 37.

† *i. e.* The deliverance of the Iſraelites out of Egypt, was a figure of the redemption by Chriſt.

‡ Not that it prefigured, or repreſented baptiſm as a proper and prophetical type thereof; though ſome orthodox divines ſeem to be of that mind: but, that (as the author expreſſeth himſelf, in the caſe of the Manna and the Water out of the rock) it reſembled baptiſm; being a like figure (or type) thereunto, as the apoſtle Peter determines, concerning Noah's ark with the waters of the deluge, 1 Pet. iii. 21. Even as the printer's irons are types of the letters impreſſed on the paper, both ſignifying one and the ſame word. For the antient church is expreſsly ſaid to have been baptized in the ſea, 1 Cor. x. 1, 2. And as the rock with the waters flowing from it, did not ſignify the Lord's ſupper; but the thing ſignified by that New Teſtament ſacrament, namely Chriſt, ver. 4. So their baptiſm in the ſea did not ſignify our baptiſm itſelf; but the thing repreſented thereby. And thus it was a type or figure anſwering to, and reſembling, the baptiſm of the New Teſtament church; the one being an extraordinary ſacrament of the Old Teſtament, the other an ordinary ſacrament of the New, both repreſenting the ſame thing.

§ 3. *Ant.* But whether were the ten commandments, as they were delivered unto them on mount Sinai, the covenant of works, or no?

Evan. They were delivered to them as the covenant of works *.

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* As to this point there are different sentiments among orthodox divines; though all of them do agree, that the way of salvation was the same under the Old and New Testament, and that the Sinai covenant, whatever it was, carried no prejudice to the promise made unto Abraham, and the way of salvation therein revealed, but served to lead men to Jesus Christ. Our author is far from being singular in this decision of this question. I adduce only the testimonies of three late learned writers. "That God made such a covenant (*viz.* the covenant of works) with our first parents—is confirmed by several places of scripture." Hos. vi. 7.——Gal. iv. 24. Willison's sacram. catech. p. 3. The words of the text last quoted, are these; "For these are the two covenants, the one from the mount Sinai, which gendereth to bondage." Hence it appears, that, in the judgment of this author, the covenant from mount Sinai was the covenant of works: otherwise there is no shadow of reason from this text, for what it is adduced to prove.—The Reverend Mr Flint, and Mr M'Claren, in their elaborate and seasonable treatises against Professor Simpson's doctrine, (for which I make no question, but their names will be in honour with posterity) speak to the same purpose. The former having adduced the foreceited text, Gal. iv. 24. saith, "Jam "duo fœdera, &c." that is, "Now here are two covenants mentioned; the first the legal one, by sin rendered ineffectual, entered into with Adam, and now again promulgate." Exam. Doctr. D. Joh. Simf. p. 125. And afterwards, speaking of the law of works, he adds. "Atque hoc est illud fœdus, &c." that is, "And this is that covenant promulgate on mount Sinai, which is called one of the covenants, Gal iv. 24." Ibid. pag 131. The words of the latter, speaking of the covenant of works are these; "Yea 'tis expressly called a covenant, Hos. vi. and Gal. iv." And Mr Gillespie proves strongly, that Gal. iv. is understood of the covenant of works and grace; see his Ark of the Testament, Part 1. chap. 5 p. 180. The new Scheme examined, p. 176. The delivering of the ten commands on mount Sinai, as the covenant of works, necessarily includes in it the delivering of them as a perfect rule of righteousness; forasmuch as that covenant did always contain in it such a rule, the true knowledge of which the Israelites were, at that time, in great want of, as our author afterwards teacheth.

Nom. But by your favour, Sir, you know that these people were the posterity of Abraham; and therefore under that covenant of grace, which God made with their fathers: and therefore I do not think that they were delivered to them as the covenant of works; for, Sir, you know the Lord never delivers the covenant of works to any that are under the covenant of grace.

Evan. Indeed 'tis true, the Lord did manifest so much love to the body of this nation *, that all the natural seed of Abraham were externally, and by profession, under the covenant of grace made with their father Abraham; though 'tis to be feared many of them were still under the covenant of works made with their father Adam †.

Nom. But, Sir, you know, in the preface to the ten commandments, the Lord calls himself by the name of their God in general; and therefore it should seem, that they were all of them the people of God ‡.

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* Ball on the cov. p. 110.

† The strength of the objection in the preceeding paragraph lies here, namely, That at this rate, the same persons, at one and the same time, were both under the covenant of works, and under the covenant of grace; which is absurd. *Anf.* The unbelieving Israelites were under the covenant of grace made with their father Abraham, externally and by profession, in respect of their visible church state; but under the covenant of works made with their father Adam, internally and really, in respect of the state of their souls before the Lord: herein there is no absurdity; for, to this day, many in the visible church are thus, in these different respects, under both covenants. Further, as to believers among them, they were internally and really, as well as externally, under the covenant of works, and that, not as a covenant co-ordinate with, but subordinate and subservient unto, the covenant of grace. And in this there is no more inconsistency, than in the former.

‡ *Viz.* As delivered from the covenant of works, by virtue of the covenant of grace.

Evan. That is nothing to the purpose *, for many

* That will not indeed prove them all to have been the people of God, in the sense before given; for the reason here adduced by our author.

Howbeit, the preface to the ten commands, deserves a particular notice, in the matter of the Sinai transaction. Exod. xx. 2. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Hence it is evident to me, that the covenant of grace was delivered to the Israelites on mount Sinia. For, the Son of God, the Messenger of the covenant of grace, spoke these words to a select people, the natural seed of Abraham, typical of his whole spiritual seed. He avoucheth himself to be their God; namely, in virtue of the promise, or covenant made with Abraham, Gen. xvii. 7. "I will establish my covenant—to be a God unto thee, and to thy seed after thee:" and their God, which brought them out of the land of Egypt; according to the promise made to Abraham, at the most solemn renewal of the covenant with him, Gen. xv. 14. "Afterward shall they come out with great substance." And he first declares himself their God, and then requires obedience; according to the manner of the covenant with Abraham, Gen. xvii. 1. "I am the Almighty God; (*i. e.* in the language of the covenant, The Almighty God TO THEE, to make THEE for ever blessed, through the promised SEED) walk thou before me, and be thou perfect."

But that the covenant of works was also, for special ends, repeated and delivered to the Israelites on mount Sinai, I cannot refuse, 1. Because of the apostle's testimony, Gal. iv. 24. "These are the two covenants; the one from the mount Sinai, which gendereth to bondage." For the children of this Sinai-covenant, the apostle here treats of, are excluded from the eternal inheritance, as Ishmael was from Canaan, the type of it, ver. 30. "Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman." But this could never be said of the children of the covenant of grace, under any dispensation: tho' both the law covenant from Sinai, itself, and its children, were, even before the coming of Christ, under a sentence of exclusion, to be execute on them respectively in due time. 2. The nature of the covenant of works, is most expressly, in the New Testament, brought in, propounded and explained, from the Mosaical dispensation. The commands of it from Exod. xx. by our blessed Saviour, Matth. xix. 17, 18, 19. "If thou wilt enter into life, keep the commandments. He saith unto him, which?

Jeſus ſaid, Thou ſhalt do no murder, Thou ſhalt not commit adultery," &c. The promiſe of it, Rom. x. 5. " Moſes deſcribeth the righteouſneſs which is of the law, that the man which doth thoſe things, ſhall live by them." The commands and promiſe of it together, ſee Luke x. 25, 26, 27, 28. The terrible ſanction of it, Gal. iii. 10. " For it is written, (viz. Deut. xxvii. 26) Curſed is every one that continueth not in all things which are written in the book of the law to do them." 3. To this may be added the oppoſition betwixt the law and grace, ſo frequently inculcated in the New Teſtament, eſpecially in Paul's epiſtles. See one text for all; Gal. iii. 12. " And the law is not of faith, but the man that doth them ſhall live in them." 4. The law from mount Sinai was a covenant, Gal iv. 24. " Theſe are the two covenants, the one from the mount Sinai:" and ſuch a covenant as had a ſemblance of diſannulling the covenant of grace, Gal. iii. 17. " The covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſannul:" Yea, ſuch a one as did, in its own nature, bear a method of obtaining the inheritance, ſo far different from that of the promiſe, that it was inconſiſtent with it; " For if the inheritance be of the law, it is no more of promiſe," Gal. iii. 18. Wherefore, the covenant of the law from mount Sinai, could not be the covenant of grace; unleſs one will make this laſt not only a covenant ſeeming to deſtroy itſelf, but really inconſiſtent; but it was the covenant of works, which indeed had ſuch a ſemblance, and in its own nature did bear ſuch a method, as before noted; howbeit, as Ainſworth ſaith, " The covenant of the law now given could not diſannul the covenant of grace," Gal. iii. 17. Annot. on Exod. xix. 1.

Wherefore, I conceive the two covenants to have been both delivered, on mount Sinai, to the Iſraelites. 1. The covenant of grace made with Abraham contained in the preface, repeated and promulgate there unto Iſrael, to be believed, and embraced by faith, that they might be ſaved; To which were annexed the ten commands, given by the Mediator Chriſt, the head of the covenant, as a rule of life to his covenant-people. 2 The covenant of works made with Adam, contained in the ſame ten commands, delivered with thunderings and lightnings, the meaning of which was afterwards cleared, by Moſes deſcribing the righteouſneſs of the law, and ſanction thereof; repeated and promulgate to the Iſraelites there, as the original perfect rule of rightneſs, to be obeyed. And yet were they no more bound hereby, to ſeek righteouſneſs by the law, than the young man was, by our Saviour's ſaying to him, Matth. xix. 17, 18. " If thou wilt enter into life, keep the commandments—Thou ſhalt do no murder," &c. The later was a repetition of the former.

wicked and ungodly men *, being in the visible church,

Thus there is no confounding of the two covenants, of grace and works; but the later was ADDED to the former, as subservient unto it; to turn their eyes towards the promise, or covenant of grace, God gave it to Abraham by promise.—"Wherefore then serveth the law? It was added, because of transgressions, till the seed should come," Gal. iii. 18, 19. So it was unto the promise given to Abraham, that this subservient covenant was added; and that promise we have found in the preface to the ten commands To it, then, was the subservient covenant, according to the apostle, added, put or set to, as the word properly signifies. So it was no part of the covenant of grace, the which was entire to the fathers, before the time that it was set to it, and yet is, to the New Testament church, after that it is taken away from it; for, saith the Apostle, "It was added till the seed should come." Hence it appears, that the covenant of grace was, both in itself, and in God's intention, the principal part of the Sinai transaction; nevertheless the covenant of works was the most conspicuous part of it, and lay most open to the view of the people.

According to this account of the Sinai transaction, the ten commands, there delivered, must come under a twofold notion or consideration; namely, as the law of Christ, and as the law of works; and this is not strange, if it is considered, that they were twice written on tables of stone, by the Lord himself; the first tables, the work of God, Exod. xxxii. 16. which were broken in pieces, Ver. 19. called the tables of the covenant, Deut. ix. 11, 15. The second tables, the work of Moses, the typical mediator, Exod. xxxiv. 1. deposited at first, (it would seem) in the tabernacle, mentioned chap. xxxiii. 7. afterward, at the rearing of the tabernacle with all its furniture, laid up in the ark within the tabernacle, chap. xl. 20. according to the order thereanent, chap. xxv. 16. And whether or not some such thing is intimate, by the double accentuation of the decalogue, let the learned determine; but to ocular inspection 'tis evident, that the preface to the ten commands, Exod. xx 2. and Deut. v. 6. stands in the original, both as a part of a sentence joined to the first command; and also as an entire sentence, separated from it, and shut up by itself.

Upon the whole, one may compare, with this, the first promulgation of the covenant of grace, by the messenger of the covenant, in paradise, Gen. iii. 15. and the flaming sword placed there by the same hand, "turning every way, to keep the way of the tree of life."

* Ball on the cov. p. 213.

and under the eternal covenant, are called, the choſen of God, and the people of God, though they be not ſo; in like manner were many of theſe Iſraelites called the people of God, though indeed they were not ſo.

Nom. But, Sir, was the ſame covenant of works made with them, that was made with Adam?

Evan. * For the general ſubſtance of the duty, the law delivered on mount Sinai, and formerly engraven on man's heart, was one and the ſame: ſo that at mount Sinai, the Lord delivered no new thing; only it came more gently to Adam before his fall; but after his fall, came thunder with it.

Nom. I, but, Sir, as yourſelf ſaid, the ten commandments, as they were written in Adam's heart, were but the matter of the covenant of works; and not the covenant itſelf till the form was annexed to them, that is to ſay, till God and man were thereupon agreed: now we do not find that God and theſe people did agree upon any ſuch terms at mount Sinai.

Evan. No, † ſay you ſo? Do you not remember that

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* Ball on the cov p. 113. Lightfoot Miſcel. p. 186.

† Here there is a large addition in the 9th edition of this book, London 1699. It well deſerves place, and is as follows; "I do not ſay, God made the covenant of works with them, that they might obtain life and ſalvation thereby; no the law was become weak through the fleſh, as to any ſuch purpoſe, Rom. viii. 3. But he repeated, or gave a new edition of the law, and that as a covenant of works, for their humbling and conviction. And ſo do his miniſters preach the law to unconverted ſinners ſtill, that they, who "deſire to be under the law, may hear what the law ſaith," Gal. iv. 21. And as to what you ſay of their not agreeing to this covenant, I pray take notice, that the covenant of works was made with Adam, not for himſelf only, but as he was a public perſon repreſenting all his poſterity; and ſo that covenant was made with the whole nature of man in him: as appears by Adam's ſin and curſe coming upon all, Rom. v. 12, &c. Gal. iii. 10. Hence all man are born under that covenant, whether they agree to it or no: tho' indeed, there is by nature ſuch a proneneſs in all, to deſire to be under that covenant, and to work for life, that if natural mens conſent were aſked, they would readily (tho' ignorantly) take upon them to do all that the Lord requireth: for do you not remember," &c.

the Lord consented and agreed, when he said, Levit. xviii. 5. "Ye shall therefore keep my statutes and my judgments, which if a man do, he shall live in them." And in Deut. xxvii. 26. when he said, "Cursed is he that confirmeth not all the words of this law to do them?" And do you not remember, that the people consented, Exod. xix. 8. and agreed when they said, "All that the Lord hath spoken, we will do?" and doth not the apostle Paul give evidence, that these words were the form of the covenant of works, when he saith, Rom. x. 5. "Moses describeth the righteousness which is of the law, that the man that doth these things, shall live in them:" And when he saith, Gal. iii. 10. "For it is written, cursed is every one that continueth not in all things, which are written in the book of the law to do them*". And in Deut. iv. 13. Moses doth in express terms call it a covenant, saying, "And he declared unto you his covenant, which he commanded you to perform, even the ten commandments, and he wrote them upon tables of stone." Now this was not the covenant of grace, for Moses afterwords, Deut. v. 3 speaking of this covenant, saith, "God made not this covenant with your fathers, but with you:" And by fathers, all the patriarchs unto

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* That the conditional promise, Lev. xviii. 5. (to which agrees Exod. xix 8.) and the dreadful threatening, Deut. xxvii. 26. were both given to the Israelites, as well as the ten commands is beyond question: and that according to the apostle, Rom. x. 5. Gal. iii. 10. they were the form of the covenant of works, is as evident as the repeating of the words, and expounding them so, can make it. How then one can refuse the covenant of works to have been given to the Israelites, I cannot see. Mark the Westminster Confes. upon the head, Of the covenant of works: "The first covenant made with man, was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience." And this account of the being and nature of that covenant, is there proven, from these very texts among others, Rom. x. 5. Gal. iii. 10. chap. 7. art. 2.

Adam may be meant, ſaith Mr Ainſworth, who had the promiſe of the covenant of Chriſt *. Therefore, if it had been the covenant of grace, he would have ſaid; God did make this covenant with them; rather than that he did not †.

Nom. And do any of our godly and Modern writers agree with you in this point?

Evan. Yea indeed, Polanus ‡ ſaith, The covenant of works is that, in which God promiſeth everlaſting life unto a man, that in all reſpects performeth perfect obedience to the law of works, adding thereunto threatenings of eternal death, if he ſhall not perform perfect obedience thereunto. God made this covenant in the beginning with the firſt man Adam, whilſt he was in the firſt eſtate of integrity; the ſame covenant God did repeat and make again

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* "But the covenant of the law (adds he) came after, as the apoſtle obſerveth. Gal. iii. 17 ——They had a greater benefit than their fathers: for though the law could not give them life, yet it was a ſchoolmaſter unto (*i. e.* to bring them unto) Chriſt, Gal. iii. 21, 24." Ainſworth on Deut. v. 3.

† The tranſaction at Sinai or Horeb (for they are but one mountain) was a mixed diſpenſation: there was the promiſe or covenant of grace, and alſo the law; the one a covenant to be believed, the other a covenant to be done: and thus the apoſtle ſtates the difference betwixt theſe two, Gal. iii. 12. "And the law is not of faith, but the man that DOETH them ſhall live in them." As to the former, viz. the covenant to be believed, it was given to their fathers, as well as to them. Of the latter, viz. the covenant to be done, Moſes ſpeaks expreſsly, Deut. iv. 12, 13. "The Lord ſpake unto you out of the midſt of the fire—and he declared unto you his covenant, which he commanded you to PERFORM (or DO) even ten commandments." And chap. v. 3. he tells the people no leſs expreſsly, that "the Lord made not THIS COVENANT with their fathers."

‡ Subſt. relig. octav. Eng. p. 184, 185.

by Moſes with the people of Iſrael. And * Dr Preſton ſaith, The covenant of works runs in theſe terms, "Do this and thou ſhalt live, and I will be thy God." This was the covenant which was made with Adam, and the covenant that is expreſſed by Moſes in the moral law. And Mr † Pemble ſaith, by the covenant of works we underſtand, that we call in one word, the law, namely that means of bringing man to ſalvation, which is by perfect obedience unto the will of God: hereof there are alſo two ſeveral adminiſtrations. The firſt is, with Adam before his fall, when immortality and happineſs was promiſed to man, and confirmed by an external ſymbol of the tree of life, upon condition that he continued obedient to God, as well in all other things, as in that particular commandment, of not eating of the tree of knowledge of good and evil. The ſecond adminiſtration of this covenant, was the renewing thereof with the Iſaelites at mount Sinai; where, after the light of nature began to grow darker, and corruption had in time worn out the characters of religion and virtue firſt graven in man's heart ‡; God revived the law by a compendious and full declaration of all duties required of man towards God, or his neighbour, expreſſed in the decalogue: according to the tenor of which law, God entered into covenant with the Iſraelites; promiſing to be their God, in beſtowing upon them, all bleſſings of life and happineſs, upon condition that they would be his people, obeying all things that he had commanded; which condition they accepted of, promiſing an abſolute obedience, Exod. xix. 8 "All things which the Lord hath ſaid we will do;" and alſo ſubmitting themſelves to all puniſhment, in caſe they diſobeyed, ſaying Amen to the curſe of the law; "Curſed be every one that confirmeth not all the words of the law to do them; and all the people ſhall ſay, Amen."

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* New cov. p. 317. † Vind. Fid. p. 152.

‡ *i. e.* Had worn them out, in the ſame meaſure and degree, as the light of nature was darkened; but neither the one, nor the other, was ever fully done, Rom. ii. 14, 15.

And Mr Walker * ſaith, that the firſt part o fthe covenant, which God made with Iſrael at Horeb, was nothing elſe but a renewing of the old covenant of works † which God made with Adam in paradiſe ‡. And it is generally laid down by our divines, that we are by Chriſt delivered from the law, as it is a covenant ‖.

Nom. But, Sir, were the children of Iſrael, at this time, better able to perform the conditton of the covenant of works, than either Adam, or any of the old patriarchs were; that God renewed it now with them, rather than before?

Evan. No indeed, God did not renew it with them now, and not before, becauſe they were better able to keep it, but becauſe they had more need to be made acquainted, what the covenant of works is, than thoſe before. For though 'tis true, the ten commandments, which were at firſt perfectly written in Adam's heart, were much obliterated § by his fall, yet ſome impreſſions and reliques thereof ſtill remained ¶; and Adam himſelf was very ſenſible of his fall, and the reſt of the fathers were helped by tradition ** ††; and (ſaith Cameron) God did ſpeak to the patriarchs from heaven, yea and he ſpake unto them

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* On covenant, p. 128.

† Wherein I differ from this learned author, as to this point; and for what reaſons, may be ſeen, p. 58. note †

‡ Bolton's true bounds, p. 23.

‖ But not, as it is a rule of life; which is the other member of that diſtinction.

§ Both in the heart of Adam himſelf, and of his deſcendents in the firſt ages of the world.

¶ Both with him and them.

** Rom. ii. 15. In Mr Bolt. p. 371.

†† The doctrine of the fall, with whatſoever other doctrine was neceſſary to ſalvation, was handed down from Adam; the fathers communicating the ſame to their children, and children's children. There were but eleven patriarchs before the flood;

by his angels *†: but now by this time sin had almost obliterated and defaced the impressions of the law written in their hearts ‡; and by their being so long in Egypt, they were so corrupted, that the instructions and ordinances of their fatheas were almost all worn out of mind; and their fall in Adam was almost forgotten, as the apostle testifieth, Rom. v. 13, 14. saying, "Before the time of the law sin was in the world, but sin is not imputed when there is no law." Nay, in that long course of time betwixt Adam and Moses, men had forgotten what was sin: so although God had made a promise of blessing to Abraham and to all his seed, that would plead interest in it‖§; yet these people at this time were proud and secure, and

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1. Adam, 2. Seth, 3 Enos, 4. Cainan, 5. Mahalaleel, 6. Jared, 7. Enoch, 8. Methuselah, 9. Lamech, 10. Noah, 11. Shem. Adam having lived 930 years, Gen. v. 5. was known to Lamech, Noah's father, with whom he lived 66 years, and much longer with the rest of the fathers before him; so that Lamech, and these before him, might have the doctrine from Adam's own mouth. Methuselah lived with Adam 243 years, and with Shem 98 years before the deluge. See Gen. v. And what Shem (who, after the deluge, lived 502 years, Gen. xi. 10, 11.) had learned from Methuselah, he had occasion to teach Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham, Isaac, Gen. xxi. 5. and Jacob, to whose fifty-first year he (viz. Shem) reached, Gen. xi. 10. and xxi. 25. and xxv. 26. compared, Vid. Bal. Op. Hist. Chron. p. 2, 3. Thus one may perceive, how the nature of the law and covenant of works, given to Adam, might be far better known to them, than to the Israelites after their long bondage in Egypt.

* Bullenger Com. Pla.

† *i. e.* And besides all this, God spake to the patriarchs, immediately, and by angels. But neither of these do we find, during the time of the bondage in Egypt; until the angel of the Lord appeared to Moses in the bush, and ordered him to go and bring the people out of Egypt, Exod. iii.

‡ The remaining impressions of the law, on the hearts of the Israelites.

‖ Reynolds on the use of the law, p. 584.

§ By faith, believing, embracing, and appropriating it to themselves, Heb. xi. 13. Jer. iii. 4.

and heedless of their estate: and though sin was in them, and death reigned over them; yet they being without a law to evidence this sin and death, unto their consciences *, they did not impute it unto themselves; they would not own it, nor charge themselves with it, and so by consequence found no need of pleading the promise made to Abraham, Rom v. 20. †; therefore the law entered, that Adam's offence and their own actual transgression, might abound: so that now the Lord saw it needful, that there should be a new edition and publication of the covenant of works; the sooner to compel the elect unbelivers to come to Christ the promised seed; and that the grace of God in Christ to the elect believers, might appear the more exceeding glorious. So that you see the Lord's intention therein was, that they, by looking upon this covenant, might be put in mind what was their duty of old, when they were in Adam's loins; yea, and what was their duty still, if they would stand to that covenant, and so go the old and natural way to work ‡: yea, and hereby they were also to see what was their present infirmity in not doing their duty ‖; that so they seeing an impossibility of obtaining life, by that way of works, first appointed in paradise, they might be humbled and more heedfully mind the promise made to their father Abraham, and hasten to lay hold on the Messiah or promised seed.

Nom. Then, Sir, it seemeth that the Lord did not

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* Inasmuch as the remaining impressions of the law, on their hearts, were so weak, that they were not sufficient for the purpose.

† By faith proponing it, as their only defence; and opponing it to the demands of the law or covenant of works, as their only plea.

‡ Pemble, Vind. Fid. p. 155.

‖ How far they came short of, and could not reach unto, the obedience, they owed unto God, according to the perfection of the holy law.

renew the covenant of works with them, to the intent that they ſhould obtain eternal life, by their yielding obedience to it.

Evan. No indeed, God never made the covenant of works with any man, ſince the fall, either with expectation that he ſhould fulfil it * †, or to give him life by it; for God never appoints any thing to an end, to the which it is utterly unſuitable and improper. Now the law ‡, as it is the covenant of works, is become weak and improfitable to the purpoſe of ſalvation ‖, and therefore God never appointed it to man ſince the fall to that end. And beſides, it is manifeſt that the purpoſe of God, in the covenant made with Abraham, was to give life and ſalvation by grace and promiſe: and therefore his prupoſe in renewing the covenant of works, was not, neither could be, to give life and ſalvation by working; for then there would have been contradictions in the covenants, and inſtability in him that made them. Wherefore let no man imagine that God publiſhed the covenant of works on mount Sinai §, as though he had been mutable and ſo changed his determination in that covenant made with Abraham; neither yet let any man ſuppoſe, that God, now in proceſs of time, had found out a better way for man's ſalvation, than he knew before: for as the covenant of grace made with Abraham ¶, had been needleſs, if the covenant of works made with Adam, would

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* Bolton's true bounds, p. 132. 158.

† Nor before the fall neither, properly ſpeaking; but the expreſſion is agreeable to ſcripture ſtile, Iſa. v. 4. "Wherefore when I looked it ſhould bring forth grapes, brought it forth wild grapes?"

‡ Reynolds on the uſe of the law.

‖ Rom. viii. 3. "For what the law could not do, in that it was weak through the fleſh; God ſending his own Son," &c.

§ Dr Willet on Exod. x.

¶ Pemble Vind. p. 154.

have given him, and his believing seed, life; so after the covenant of grace was once made, it was needless to renew the covenant of works, to the end that righteousness and life should be had by the observation of it. The which will yet more evidenty appear, if we consider, that the apostle, speaking of the covenant of works as it was given on mount Sinai, saith, "It was added because of transgression;" it was not set up as a solid rule of righteousness, as it was given to Adam in paradise, but was added or put to *: It was not set up as a thing in gross, by itself †.

Nom. Then, Sir, it should seem that the covenant of works was added to the covenant of grace, to make it more complete.

Evan. O no, you are not so to understand the apostle, as though it were added by way of ingredieney, as a part of the covenant of grace; as if that covenant had been complete without the covenant of works ‡: for then, the same covenant should have consisted of contradictory materials, and so it should have overthrown itself; for saith the apostle, "If it be by grace, then it is no more of works; otherwise grace is no more grace: but if it be of works, then it is no more of grace, otherwise work is no more work, Rom. xi. 6. But it was added by way of subserviency and attendance; the better to advance

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* It was not set up by itself, as an entire rule of righteousness, to which alone they were to look, who desired righteousness and salvation; as it was in the case of upright Adam: for, no man, since the fall, can attain to righteousness and life by the moral law. Larg. Cat. Quest. 94. But it was added to the covenant of grace, that by looking at it, men might see, what kind of righteousness it is, by which they can be justified in the sight of God, and that by means thereof finding themselves destitute of that righteousness, they might be moved to embrace the covenant of grace, in which that righteousness is held forth to be received by faith.

† Gal. iii. 19. Reynolds on the use of the law. ibid.

‡ Marshall on infant baptism.

and make effectual the covenant of grace *. So that although the same covenant that was made with Adam, was renewed on Mount Sinai; yet I say still, it was not for the same purpose. For this was it God aimed at, in making the covenant of works with man in innocency, to have that which was his due from man †: but God made it with the Israelites for no other end, than that man being thereby convinced of his weakness, might fly to Christ. So that it was renewed only to help forward, and introduce another and a better covenant; and so to be a manuduction unto Christ, *viz.* to discover sin, to waken the conscience, and to convince them of their own impotency; and so to drive them out of themselves to Christ. Know it then, I beseech you, that all this while there was no other way of life given, either in whole, or in part, than the covenant of grace; all this while God did but pursue the design of his own grace: and therefore, was there no inconsistency, either in God's will, or acts; only such was his mercy, that he subordinated the covenant of works, and made it subservient to the covenant of grace; and so to tend to evangelical purposes ‡.

Nom. But yet, Sir, methinks it is somewhat strange, that the Lord should put them upon doing the law, and also promise them life for doing, and yet never intend it.

Evan. Though he did so, yet did he neither require of them that which was unjust, nor yet dissemble with them in the promise; for the Lord may justly require perfect obedience at all mens hands, by virtue of that cove-

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* Bolton's true bounds, p. 157.

† This was the end of the work, namely of making the covenant of works with Adam; but not of the repealing of it at Sinai; it was also the end or design of the worker, namely of God, who made the covenant with Adam, to have his due from man, and he got it, from the man Christ Jesus.

‡ Reynolds on the use of the law.

nant which was made with them in Adam *: and if any man could yield perfect obedience to the law, both in doing and suffering, he should have eternel life; for we may not deny (saith Calvin) but that the reward of eternal salvation belongeth to the upright obedience of the law †‡. But God knew well enough, that the Israelites were never able to yield such an obedience; and yet he saw it meet || to propound eternal life to them upon these terms; that so he might speak to them in their own humour, as indeed it was meet: for they, swelled with mad assurance in themselves, saying, "All that the Lord commandeth we will do," and be obedient, Exod. xix. 8. Well, said the Lord, if you will needs be doing §, why, here is a law to be kept; and if you can fully observe the righteousness of it, you shall be saved; sending them of purpose to the law, to awaken and convince them, to sentence and humble them, and to make them see their own folly, in seeking for life that way ¶: in short to make them see the terms under which they stood, that so they might be brought out of themselves, and expect nothing from the law, in relation to life, but all from Christ. For how should a man see his need of life by Christ, if he do not first see that he is fallen from the way of life **? and how should he understand, how far he strayed from the way of life, unless he do first find what is that way of life: therefore it was needful that the Lord should deal with them after such a manner, to drive them out of themselves, and from all confidence in the works of the law; that so by faith in Christ they might

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* Calv. Instit. p. 157.

† *i. e.* The perfect obedience of the law, as 'tis said, Eccl. vii. 29. "God made man upright."

‡ Pemble Vind. Fid. p. 164. || Calvin. ut supra, p. 159.

§ Pemble ibid. ¶ Bolton's true bounds, p. 22.

** Calvin's instit.

obtain righteouſneſs and life. And juſt ſo, did our Saviour alſo deal with that young expounder of the law, Matth. xix. 16. who it ſeemeth was ſick of the ſame diſeaſe, "Good maſter (ſaith he) what ſhall I do that I may inherit eternal life." He doth not, ſaith Calvin *, ſimply aſk, which way or by what means he ſhould come to eternal life, but what good he ſhould do, to get it: whereby it appears, that he was a proud juſticiary, one that ſwelled in fleſhly opinion that he could keep the law, and be ſaved by it: therefore he is worthily ſent to the law to work himſelf weary, and ſo ſee need to come to Chriſt for reſt †. And thus you ſee that the Lord, to the former promiſes made to the fathers, added a fiery law; which he gave from mount Sinai, in thundring and lightning, and with a terrible voice, to the ſtubborn and ſtiff-necked Iſrael; whereby to break and tame them, and to make them ſigh and long for the promiſed Redeemer.

§ 4. *Ant.* And, Sir, did the law produce this effect in them?

Evan. Yea indeed did it; as it will appear, if you conſider, that although before the publiſhing of this covenant, they were exceeding proud and confident of their own ſtrength to do all that the Lord would have them do ‡: yet when the Lord came to deal with them, as men under the covenant of works in ſhewing himſelf a terrible Judge ſitting on the throne of juſtice like a mountain burning with fire, ſummoning them to come before him by the ſound of a trumpet (yet not to touch Heb. xii. 19. 20. the mountain without a mediator) they were not able to endure the voice of words, nor yet to abide that which was commanded ‖, inſomuch as Moſes himſelf did fear and quake; and they did all of them ſo fear and fright, ſhake and ſhiver, that their peacock feathers were

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* Calv. Inſtit. p. 402. † Walker on the cov. p. 155.

‡ Dickſon on the Heb. ‖ Babbing on Exod. xx.

now pulled down. This terrible ſhew wherein God gave his law on mount Sinai, ſaith Luther *, did repreſent the uſe of the law: there was in the people of Iſrael that came out of Egypt a ſingular holineſs; they gloried, and ſaid, "We are the people of God. We will do all that the Lord commandeth." Moreover, Moſes ſanctified them, and bade them waſh their garments, refrain from their wives, and prepare themſelves againſt the third day; there was not one of them but he was full of holineſs; the third day Moſes bringeth the people out of their tents to the mountain in the ſight of the Lord, that they might hear his voice; what followed then? why, when they beheld the horrible ſight of the mount ſmoking and burning, the black clouds, and the lightning flaſhing up and down, in this horrible darkneſs, and heard the ſound of the trumpet blowing long, and waxing louder and louder, they were afraid, and ſtanding afar off, they ſaid not to Moſes as before, "All that the Lord commandeth we will do; but, Talk thou with us, and we will hear; but let not God talk with us, leſt we die." So that now they ſaw they were ſinners, and had offended God; and therefore ſtood in need of a mediator, to negotiate peace, and intreat for reconciliation between God and them: and the Lord highly approved of their words, as you may ſee, Dut. v. 28. where Moſes repeating what they had ſaid, adds further, "The Lord heard the voice of your words, when ye ſpake to me; and the Lord ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee; they have well ſaid, all that they have ſpoken," to wit, in deſiring a mediator †. Where I pray you take notice, that they were not commended for ſaying, "All that the Lord commandeth we will do." No ‡, ſaith a

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* On Gal. p. 154. † Walker on the cov. p. 70.

‡ The author of the benefit of Chriſt's death.

godly writer, they were not praiſed for any other thing, than for deſiring a mediator * † : whereupon the Lord promiſed Chriſt unto them, even as Moſes teſtifieth, ſaying, " The Lord thy God ſhall raiſe up unto thee, a prophet like unto me ; from among you, even of your brethren, unto him ſhall you hearken, according to all that thou deſiredſt of the Lord thy God in Horeb, in the day of the aſſembly, when thou ſaidſt, Let me hear the voice of the Lord my God no more, nor ſee this great fire any more, that I die not : and the Lord ſaid unto me, They have well ſpoken, I will raiſe them up a prophet from among their brethren like unto thee, and I will put my words in his mouth, and he ſhall ſpeak unto them all that I command him." And to aſſure us that Chriſt was the prophet here ſpoken of, he himſelf ſaith unto the Jews, John v. 46. " If ye had believed Moſes, ye would have believed me ; for he wrote of me :" and that this was it which he wrote of him, the apoſtle Peter witneſſeth, Acts iii. 22. And ſo doth the martyr Stephen,

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* I ſee no warrant for reſtraining the ſenſe of this text, to their deſiring of a mediator. The univerſal term, all that they have ſpoken, includes alſo their engaging to receive the law at the mouth of the mediator, which is joined with that their deſire, ver. 27. " Go thou near, and hear all that the Lord our God ſhall ſay ; and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will hear and do." Ver. 28. —" And the Lord ſaid,—They have well ſaid all that they have ſpoken." But there is a palpable difference between what they ſpoke, Exod. xix 8. and what they ſpoke here, relative to their own practice. The former runs thus, " All that the Lord hath ſpoken we will do." The latter thus, " And we will hear and do :" the original text bears no more. The one relates to obedience only ; the other to faith alſo, " We will HEAR," i. e. believe. Iſ. lv. 3. John ix. 27. Hence the object of faith, that which is to be heard or believed, is called a report, properly a hearing, Iſa liii. 1. Rom. x. 16. The former ſpeaks much blind ſelf-confidence ; the later a ſenſe of duty, and a willing mind; but withal, a ſenſe of weakneſs, and fear of miſmanagement.

† Ainſworth on Deut. xviii. 15, 16, 17, 18.

Acts vii. 37. Thus you ſee, when the Lord had, by means of the covenant of works made with Adam, humbled them, and made them ſigh for Chriſt the promiſed ſeed, he renewed the promiſe with them, yea, and that covenant of grace made with Abraham *.

Ant. I pray Sir, how doth it appear, that the Lord renewed the covenant with them?

Evan. It doth plainly appear, in that the Lord gave them by Moſes the levitical laws, and ordained the tabernacle, the ark and the mercy-ſeat, which were all types of Chriſt. Moreover, Lev. i. 1. "The Lord called unto Moſes, and ſpake unto him out of the tabernacle †," and commanded him to write the levitical laws, and the tabernacle ordinances; telling him withal, Exod. xxxiv. 27. "That after the tenor of theſe words, he had made a covenant with him, and with Iſrael ‡." So Moſes wrote thoſe laws, Exod. xxiv. 4. not in tables

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* Making a promiſe of Chriſt to them, not only as the ſeed of the woman, but as the ſeed of Abraham; and yet more particularly, as the ſeed of Iſrael: "The Lord thy God will raiſe up unto thee a prophet, from the midſt of THEE, of THY BRETHREN," Deut. xviii. 15. And here it is to be obſerved, that this renewing of the promiſe and covenant of grace with them, was immediately upon the back of the giving of the law on mount Sinia; for at that time was their ſpeech, which the Lord commended as well ſpoken; this appears from Exod. xx. 18, 19. compared with Deut. v. 23.——28. And upon that ſpeech of theirs, was that renewal made; which is clear from Deut. xviii 17, 18.

† From the mercy-ſeat, which was within the tabernacle. The tabernacle was an eminent type of Chriſt, Heb. ix. 11. as the temple alſo was, John ii. 19. 21. So this repreſented God's ſpeaking in a mediator, in Jeſus Chriſt. Here was a change, agreeable to the people's deſire at mount Sinai; God ſpeaks, not from a burning mountain, as before; but out of the tabernacle; not with terrible thunderings, as at Sinai; but in a ſtill ſmall voice, intimated to us, and imitated by the extraordinary ſmallneſs of one letter in the original word rendered *called*; as the Hebrew doctors do account for that irregularity of writing, in that word.

‡ Moſes exceedingly feared and quaked, (Heb. xii. 21.) while

of ſtone, but in an authentical book *, ſaith Ainſworth †, called the book of the covenant, which book Moſes read in the audience of the people, Exod. xxiv. 7. and the people conſented unto it. Then Moſes having before ſent young men of the children of Iſrael, who were firſt-born ‡, and therefore prieſts until the time of the

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he ſtood among the reſt of the Iſraelites, at mount Sinai, during the giving of the law, Exod. xix. 25. with chap. xx. 21. But here he is repreſented as Iſrael's federal head in this covenant, he being the typical mediator; which plainly intimates the covenant of grace to have been made with Chriſt, and in him with all the elect; "I have made a covenant with thee, and with Iſrael," ſaith the text. See the firſt note on the preface, from the Larger-Catechiſm, Queſt. 31.

* Moſes was twice on the mount with God, forty days; in the time of the ſecond forty days, he received the order to write, mentioned Exod. xxxiv. 27. as appears, by comparing ver. 27. with 28. This comprehended his writing of the Levitical laws, but not of the decalogue or ten commands; for theſe laſt God himſelf wrote on tables of ſtone, ver. 28. compared with ver. 1. This peremptory divine order, Moſes, no doubt, did obey; underſtanding it of writing in a book, ſince he was not commanded to write another way. So, in a like caſe, before he went up into the mount for the firſt forty days, he wrote Levitical laws in a book, called the book of the covenant; Exod. xxiv. 4. "And Moſes wrote all the words of the Lord." Ver. 7. "And he took the book of the covenant, and read." Compare ver. 18. This writing alſo comprehended Levitical laws, but not the ten commands. "For all the words of the Lord, which Moſes wrote, ver. 4. were all the words of the Lord, which Moſes told the people," ver. 3. And, what theſe were, appears from his commiſſion, received for that effect, chap. xx. 21, 22. "And the people ſtood afar off, and Moſes drew near unto the thick darkneſs, where God was: and the Lord ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael," &c. So all the words were theſe, which follow to the end of the 23d chapter.

† Ainſworth on the text.

‡ In the original text, ver. 5. they are called emphatically, The young men (or miniſters, or ſervants. 1 Sam. ii. 13, 15. Eſth. ii. 2.) of the children of Iſrael, to ſignify that they were firſt born. And ſo Onkelos reads it, The firſt-born of the children of Iſrael.

Levites *, to offer ſacrifice of burnt-offerings, and peace-offerings unto the Lord; "He took the blood and ſprinkled it on the people, and ſaid, behold the blood of the covenant, which the Lord hath made with you, concerning theſe things:" whereby they were taught, that by virtue of blood †, this covenant betwixt God and them, was confirmed, and that Chriſt by his blood ſhed ſhould ſatisfy for their ſins; for indeed the covenant of grace was, before the coming of Chriſt, ſealed by his blood in types and figures ‡ ‖.

§ 5. *Ant.* But, Sir, was this every way the ſame covenant, that was made with Abraham?

Evan. Surely I do believe, that reverend § Bullinger ſpake very truly, when he ſaid, that God gave unto theſe people no other religion, in nature, ſubſtance, and matter itſelf, differing from the laws of their fathers; though, for ſome reſpects, he added thereunto many ceremonies, and certain ordinances: the which he did to keep their minds in expectation of the coming of Chriſt, whom he had promiſed unto them; and to confirm them in looking for him, leſt they ſhould wax faint ¶, and as the Lord did thus by the ceremonies, as it were, lead them by the hand to Chriſt; ſo did he make them a promiſe of the land of Canaan, and outward proſperity in it, as a type of heaven, and eternal happineſs **: ſo that the Lord dealt with them, as with children in their infancy, and under age, leading them on by the help of earthly things, to heavenly and ſpiritual; becauſe they were but young and tender ††, and had not that meaſure

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* Num. iii. 41. † Dickſon on the Heb.

‡ Walker on the cov. p. 13.

‖ The blood of the ſacrifices repreſenting the precious blood of Chriſt.

§ Com. Pla. Eng. ¶ Calv Inſt. lib. 2. ** Ibid. p. 157.

†† The church was in her minority under the law, Gal. iv. 1, 2, 3.

and abundance of the spirit, which he hath bestowed upon his people, now under the gospel *.

Ant. And, Sir, do you think that these Israelites at this time did see Christ and salvation by him, in these types and shadows?

Evan. Yea, there is no doubt but Moses and the rest of the believers among the Jews did see Christ in them: for, saith godly † Tindal, though all the sacrifices and ceremonies had a star-light of Christ, yet some of them had the light of the broad day a little before the sunrising; and did express him, with the circumstances and virtue of his death, so plainly, as if his passion had been acted upon a scaffold; insomuch, saith he, that I am fully persuaded, and cannot but believe, that God had shewed Moses the secrets of Christ, and the very manner of his death aforehand. And therefore, no doubt, but that they offered their sacrifices, by faith in the Messiah, as the apostle testifieth of Abel, Heb. xi. 4. I say, there is no question, but every spiritual believing Jew, when he brought his sacrifice to be offered, and, according to the Lord's command, laid his hands upon it, Lev. i. 4. whilst it was yet alive; he did from his heart acknowledge, that he himself had deserved to die ‡, but by the mercy of God he was saved ‖, and his desert laid upon the beast §: and as that beast was to die, and be offered in sacrifice for him; so did he believe, that the Messiah should come and die for him; upon whom he put his hands, that is, laid all his iniquities by the hand of faith ¶.

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* Bolton's true bounds, p. 259.

† In his preface to Levit. ‡ B. Babbing on the text.

‖ From the death he had deserved by his sin.

§ Typically.

¶ "The mystical signification of the sacrifices, and especially this rite, some think the apostle means by the doctrine of laying on of hands, Heb. vi. 2. which typified evangelical faith." Henry on Lev. i. 4. 'Tis evident, that the offerer, by laying

So that, as Beza * saith, The sacrifices were to them holy mysteries, in which, as in certain glasses, they did both see themselves, to their own condemnation before God †; and also beheld the mercy of God, in the promised Messiah, in time to be exhibited; and therefore saith Calvin ‡, The sacrifices and satisfactory offerings, were called Asshemoth ||, which word properly signifieth sin itself; to shew that Jesus Christ was to come and perform a perfect expiation, by giving his own soul to be an Asham, that is a satisfactory oblation.

Wherefore you may assure yourself, that as Christ was always set before the fathers in the Old Testament, to whom they might direct their faith; and as God never put them in hope of any grace, or mercy, nor never shewed himself good unto them without Christ, §: even so the godly in the Old Testament, knew Christ, by whom they did enjoy these promises of God; and were joined to him ¶. And indeed, the promise of salvation never stood firm, till it came to Christ **; and there was their comfort, in all their trouble and distresses, according as it is said of Moses, Heb. xi. 26. 27. He endured

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his hand on the head of the sacrifice, did legally unite with it; laid his sin, or transferred his guilt upon it, in a typical and ceremonial way, Lev. xvi. 21. the substance and truth of which ceremonial action, plainly appears to be faith, or believing on Jesus Christ; which is the soul's assenting, for its own part, to, and acquiescing in, the glorious device of "the Lord's laying on him the iniquities of us all," Isa. liii. 6.

* On Job i.

† *i. e.* They saw themselves, as in themselves condemned by the holy law.

‡ Instit. p. 239. || Ibid. 152.

§ *i. e.* As an absolute God out of Christ, but always as a God in Christ.

¶ To Christ, by faith.

** It stood, at first, on man's own obedience; which ground quickly failed; then it came to Christ, where it stood firm, Gen. iii. 15. "It (namely, the seed of the woman) shall bruise thy head," to wit, the serpent's head.

as seeing him who is invisible *, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of reward.

And so (as Ignatius saith) † the prophets were Christ's servants, who foreseeing him in spirit, both waited for him as their master, and looked for him as their Lord and Saviour, saying, "He shall come and save us".

And so saith Calvin ‡, So oft as the prophets speak of the blessedness of the faithful, the perfect image that they have painted thereof, was such as might ravish mens minds out of the earth, and of necessity raise them up to the consideration of the felicity of the life to come: So that we may assuredly conclude with Luther ||, that all the fathers, prophets, and holy kings, were righteous and saved, by faith in Christ, to come; and so indeed, as Calvin saith §, were partakers of all one salvation with us.

Ant. But, Sir, the Scripture seems to hold forth, as though they were saved one way, and we another way; for you know the prophet Jeremiah makes mention of a twofold covenant: therefore it is somewhat strange to me, that they should be partakers of one way, of salvation with us.

Evan. Indeed it is true, the Lord did bequeath unto the fathers righteousness, life and eternal salvation, in and through Christ the Mediator, being not yet come in the flesh, but promised: and unto us in the New Testament, he gives and bequeaths them to us, in and through Christ, being already come, and having actually purchased them for us ¶: and the covenant of grace was, before

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* "Faith presenting to his view at all times the great angel of the covenant, God the Son, the Redeemer of him and Israel." Suppl. Pool's Annot. on the text.

† Alledged by Dr Urb. Reg.

‡ Calv. Instit. p. 207.
§ Instit. p. 198.
|| On Gal. I am sure.
¶ Walker on the cov.

the coming of Christ, sealed by his blood in types and figures: and at his death in his flesh *, it was sealed, and ratified by his very blood, actually and in very deed shed for our sins. And the old covenant in respect of the outword form, and manner of sealing, was temporary and changeable; and therefore the types ceased, and only the substance remains firm. But the seals of the new are unchangeable, being commemorative, and shall "shew the Lord's death until his coming again". And their covenant did first and cheifly promise earthly blessings †: and in and under these, it did signify and promise all spiritual blessings and salvaton; but our covenant promiseth Christ and his blessings, in the first place, and after them earthly blessings.

These and some other circumstantial differences in regard of administration, there was, betwixt their way of salvation or covenant of grace, and ours; which moved the author to the Hebrews, Heb. viii. 8. to call theirs old, and ours new: but in regard of substance they were all one, and the very same ‡. For in all covenants, this is a certain rule; if the subject matter, the fruit and the conditions be the same, then is the covenant the same ||. But in these covenants Jesus Christ

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* Christ—being put to death in the flesh, 1 Pet. iii. 18.

† Chiefly; in so far as, in that dispensation of the covenant of grace, the promises of earthly blessings were chiefly insisted on; and the promises of spiritual blessings and salvation more sparingly.

‡ "There are not therefore two covenants of grace, differing in substance; but one and the same, under various dispensations." Westm. Confess. chap. 7. art. 6. And their covenant of grace, confirmed by the sprinkling of blood, Exod. xxiv. Heb. ix. 19, 20. (the which covenant they brake, by their unbelief frustrating the manner in which it was administred to them) was given to them, when the Lord had led them out of Egypt, and at Sinai too, as well as the ten commands delivered to them, as the covenant of works. This is evident from Exod. xx. 1—17. compared with Deut. v. 2.—22. and Exod. xx. 20, 21. compared with chap. xxiv. 3.—8. See page 75. note †.

|| Ursin Cat. p. 129.

is the subject matter of both, salvation the fruit of both, and faith the condition * of both: therefore I say, tho' they be called two, yet they are but one; the which is confirmed by two faithful witnesses. The one is the apostle Peter, who saith, Acts xv. 11. "We believe that thro' the grace of our Lord Jesus Christ, we shall be saved even as they;" meaning the fathers in the Old Testament, as is evident in the verse next before. The other is the apostle Paul, who saith, Gal. iii. 6, 7. "Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the children of Abraham:" by which testimony, saith † Luther, we may see that the faith of our fathers in the Old Testament, and ours in the New, is all one in substance.

Ant. But could they, that lived so long before Christ, apprehend his righteousness by faith, for their justification and salvation?

Evan. Yea indeed; for as Mr Forbes ‡ truly saith, It is as easy for faith to apprehend righteousness to come, as it is to apprehend righteousness that is past: wherefore as Christ's birth, obedience and death were in the Old Testament, as effectual to save sinners, as now they are ‖;

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* Not in a strict and proper sense, as that, upon the performance of which, the right and title to the benefits of the covenant are founded and pleadable; as perfect obedience was the condition of the covenant of works; Christ's fulfilling of the law, by his obedience and death, is the only condition of the covenant of grace, in that sense. But in a large and improper sense, as that whereby one accepts, and embraceth the covenant, and the proper condition thereof, and is savingly interested in Jesus Christ the head of the covenant. "The grace of God is manifested in the second covenant, in that he freely provideth, and offereth to sinners a Mediator, and life and salvation by him; and requiring faith, as the condition to interest them in him," &c. Larg. Cat. Quest. 32.

† On Gal. p. 116. ‡ On Just. p. 98.

‖ Walker on the cov. p. 122.

so all the faithful forefathers, from the beginning, did partake of the same grace with us, by believing in the same Jesus Christ; and so were justified by his righteousness, and saved eternally by faith in him. It was by virtue of the death of Christ *, that Enoch was translated, that he should not see death; and Elias was taken up into heaven, by virtue of Christ's resurrection and ascention. So that from the world's beginning, to the end thereof, the salvation of sinners, is only by Jesus Christ; as it is written, "Jesus Christ the same yesterday, and to day, and for ever," Heb. xiii. 8.

Ant. Why then, Sir, it seems that those who were saved amongst the Jews, were not saved by the works of the law.

Evan. No indeed, they were neither justified nor saved, either by the works of the moral law, or the ceremonial law. For, as you heard before, the moral law being delivered unto them, with great terror, and under most dreadful penalties, they did find in themselves an impossibility of keeping it; and so were driven to seek help of a mediator, even Jesus Christ, of whom Moses was to them a typical mediator † ‡: so that the moral law, did drive them to the ceremonial law, which was their gospel and their Christ in a figure; for that the ceremonies did prefigure Christ, direct unto him, and require faith in him, is a thing acknowledged and confessed by all men ‖.

Nom. But, Sir, I suppose, though believers among the Jews were not justified and saved by the works of the law, yet was it a rule of their obedience.

Evan. It is very true indeed, the law of the ten com-

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* Walker on the cov. p 29.

† *i.e.* A type, he being, to them, a typical mediator.

‡ Marshall on infants baptism.

‖ Ball on the cov. p. 119.

mandments was a rule for their obedience *; yet not as it came from mount Sinai †, but rather as it came from mount Zion; not as it was the law, or covenant of works, but as it was the law of Christ. The which will appear, if you consider, that after the Lord had renewed with them the covenant of grace, as you heard before (Exod. xxiv. at the beginning) the Lord said unto Moses, ver. 12. "Come up to me into the mount, and be there, and I will give thee tables of stone, and a law that thou mayest teach them." And after the Lord had thus written them, the second time, with his own finger, he delivered them to Moses, commanding him to provide an ark to put them into; which was not only for the safe keeping of them, Dut. ix. 10. and x. 5. but also to cover the form of the covenant of works, that was formerly upon them, that believers might not perceive it; for the ark was a notable type of Christ; and therefore the putting of them therein, did shew that they were perfectly fulfilled in him ‡, Christ being "the end of the law for righteousness, to every one that believeth," Rom. x 4. The which was yet more clearly manifest, in that the book of the law was placed between the cherubims ||, and upon the mercy seat; to assure believers, that the law now came to them from the mercy-seat §; for there the Lord

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* The obedience of the believing Jews.

† That is, in the sense of our author, not as the covenant of works. But of the twofold notion or consideration, under which the ten commands were delivered from mount Sinai, see page 58. note †.

‡ Reynolds on Psal. 110. p. 35.

|| Bolton's true bounds, p. 52.

§ From an attoned God in Christ, binding them to obedience, with the strongest ties, arising from their creation and redemption jointly; but not with the bond of the curse, binding them over to eternal death, in case of transgression, as the law, or covenant, of works, doth with them who are under it, Gal. iii. 10. The mercy-seat was the cover of the ark, and both the one, and the other, types of Christ. Within the ark, under the cover of it, were the tables of the law laid up; thus was the throne of grace, which could not have stood on mere mercy, firmly

promised to meet Moses, and to commune with him of all things, which he would give him in commandment to them, Exod. xxv. 22.

Ant. But, Sir, was the form quite taken away, so as the ten commandments were no more the covenant of works?

Evan. Oh no, you are not so to understand it. For the form of the covenant of works *, as well as the matter, on God's part † came immediatly from God himself; and so consequently, is eternal like himself; whence it is that our Saviour saith, Matth. v. 18. "Till heaven and earth pass, one jot, or one tittle, shall in no ways pass from the law, till all be fulfilled." So that either man himself, or some other for him, must perform or fulfil the condition of the law, as it is the covenant of works; or else he remains still under it, in a damnable condition: but now Christ hath fulfilled it for all believers; and therefore I said, the form of the covenant of works was covered or taken away, as touching the believing Jews; but yet was it neither taken away in itself, nor yet as touching the unbelieving Jews.

Nom. Was the law then still of use to them, as it was the covenant of works?

Evan. Yea indeed.

Ant. I pray you, Sir, shew of what use it was to them.

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established in Jesus Christ; according to Psal. lxxxix. 14. "Justice and judgment are the habitation (Marg. Establishment) of thy throne." The word properly signifies a base, supporter, stay, or foundation, on which a thing stands firm, Ezra ii. 68. and iii. 3. Psal. civ. 5. The sense is, O God and Father of our Lord Jesus Christ (Psal. lxxxix. 19.) justice satisfied, and judgment fully executed, in the person of the Mediator, are the foundation and base which thy throne of grace stands upon.

* Namely, the promissory, and penal, sanction, of eternal life, and death, in which God's truths was engaged.

† Man's part was, his consenting to the terms set before him by his Creator.

Evan. I remember * Luther saith, there be two sorts of unrighteous persons, or unbelievers, the one to be justified, and the other not to be justified: even so was there among the Jews. Now to them that were to be justified, as you have heard, it was still of use to bring them to Christ, as the apostle saith, Gal. iii 24. "The law was our school-master until Christ †, that we might be made righteous by faith;" that is to say, the moral law ‡ did teach and shew them what they should do, and so what they did not; and this made them go to the ceremonial law ‖; and by that they were taught that Christ had done it for them §; the which they believing ¶, were made righteous by faith in him. And to the second sort it was of use, to shew them what was good, and what was evil; and to be as a bridle to them, to restrain them from evil; and as a motive to move them to good, for fear of punishment **, ††, or hope of reward in this life: which though it was but a forced and constrained obedience; yet was it necessary for the public common-wealth, the quiet thereof being thereby the better maintained. And though thereby they could neither escape death, nor yet obtain eternal life, for want of perfect obedience, yet the more obedience they yielded thereunto, the more

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* On Gal. p. 171.

† *i e.* To bring us unto Christ, as we read it with the supplement.

‡ As the covenant of works, so the author useth that term here; as 'tis used, Larg. Cat. Quest. 93. above cited.

‖ Broken under the sense of guilt, the curse of the law, and their utter inability to help themselves by doing or suffering.

§ Christ's satisfying the law for sinners, by his obedience and death, being the great lesson taught by the ceremonial law, which was the gospel written in plain characters, to those whose eyes were opened.

¶ Appropriating and applying to themselves, by faith, Christ's satisfaction, held forth and exhibited to them in these divine ordinances.

** Both in time and eternity. †† Calv. instit. p. 167.

they were freed from temporal calamities, and possessed with temporal blessings; according as the Lord promised and threatned, Deut xxviii.

Ant. But, Sir, in that place the Lord seemeth to speak to his own people, and yet to speak according to the tenor of the covenant of works; which hath made me think, that believers in the Old Testament, were partly under the covenant of works.

Evan. Do you not remember how I told you before, that the Lord did manifest so much love to the body of that nation, that the whole posterity of Abraham * were brought under a state-covenant or national church; so that for the believers sakes he infolded unbelievers in the compact; whereupon the Lord was pleased, to call them all, by the name of his people, as well unbelievers as believers; and to be called their God. And though the Lord did there speak according to the tenor of the covenant of works; yet I see no reason, why he might not direct and intend his speech to believers also, and yet they remain, only under the covenant of grace.

Ant. Why Sir? you said that the Lord did speak to them out of the tabernacle, and from the mercy-seat: and that doubtless was according to the tenor of the covenant of grace, and not according to the tenor of the covenant of words.

Evan. I pray you take notice, that after the Lord had pronounced all those blessings and curses, Deut. xxviii. in the beginning of the 29th chapter, it is said, "These are the words of the coveuant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant, which he made with them in Horeb." Whereby it doth appear to me, that this was not the covenant of works, which was delievered

* Which were of that nation; according to Gen. xxi. 12. "In Isaac shall thy seed be called." And chap. xxviii. 13. "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed."

to them on mount Sinai * ; for the form of that covenant was eternal bleſſings and curſes † : But the form of this covenant was temporal bleſſings and curſes ‡. So that this rather ſeems to be the pedagogy of the law, than the covenant of works : for at that time theſe people ſeemed to be carried by temporal promiſes, into the way of obedience, and deterred by temporal threatenings, from the ways of diſobedience, God dealing with them as in their infancy and under-age, and ſo leads them on, and allures them, and fears them, by ſuch reſpects as theſe, becauſe they had but a ſmall meaſure of the ſpirit.

Nom. But, Sir, was not the matter of that covenant, and this all one?

Evan. Yea indeed ; the ten commandments, were the matter of both covenants, only they differed in the forms.

Ant. Then, Sir, it ſeems that the promiſes and

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* The author does not make the covenant at Horeb, diſtinct from that at Sinai ; for he takes Horeb and Sinai for one and the ſame mountain, according to the holy ſcripture, Exod. xix. 20. compared with Deut. v. 2. And therefore, becauſe the text ſpeaks of this covenant in the land of Moab, as another covenant, beſide that in Horeb; he infers that it was not the ſame, not the covenant of works delivered on mount Sinai, otherwiſe called Horeb. And howbeit there are but two covenants, containing the only two ways to happineſs ; the author cannot, on that account, be juſtly blamed for diſtinguiſhing this covenant, from them both ; unleſs temporal bleſſings do make men happy; the which bleſſings, with curſes of the ſame kind, he takes to be the form of this covenant.

† Deut. xxvii. 26. "Curſed be he that confirmeth not all the words of this law to do them." Compare Gal. iii. 10. "For as many as are of the works of the law, are under the curſe ; for it is written, Curſed is every one that continueth not in all things written in the book of the law to do them."

‡ See Deuteronomy xxviii. throughout. Chap. xxix. 1. ver. 9. "Keep therefore the words of this covenant, and do them, that ye may proſper in all that ye do." And here ends a great ſection of the law.

threatnings, contained in the Old Testament, were but temporary and terrestrial; only concerning the good and evil things of this life.

Evan. This we are to know, that like as the Lord by his prophets, gave the people in the Old Testament, many exhortations to be obedient to his commandments, and many dehortations from disobedience thereunto: even so did he back them, with many promises and threatnings concerning things temporal; as these and the like scriptures do witness. Isa. i 10 "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah."—Ver. 19, 20 "If ye be willing and obedient, ye shall eat the good things of the land; but if you refuse, and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." And Jer. vii. 3. "Amend your ways and your doings, and I will cause you to dwell in this place: but ye steal, murder, commit adultery, and swear falsly by my name; therefore thus saith the Lord God, behold mine anger and my fury shall be poured out upon this place," ver. 20. And surely there be two reasons why the Lord did so: *1st*, Because all men are born under the covenant of works, they are naturally prone to conceive, that the favour of God, and all good things, do depend and follow upon their obedience to the law *; and that the wrath of God, and all evil things, do depend upon, and follow their disobedience to it †: and that man's chief happiness is to be had and found in terrestrial paradise, even in the good things of this life; so the people of the Old Testament, being nearest to Adam's covenant and paradise, were most prone to such conceits. And 2*dly*, Because the covenant of grace, and celestial paradise, were but

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* Not on a saving interest in the Lord Jesus Christ, by faith.

† Not considering the great sin of unbelief; and that the wrath of God, due to them for disobedience, may be averted by their fleeing to Christ for refuge.

little mentioned in the Old Teſtament, they, for the moſt part *, had but a glimmering knowledge of them; and ſo could not yield obedience freely, as ſons †. Therefore the Lord ſaw it meet to move them to yield obedience to his laws, by their own motives ‡, and as ſervants or children under age ||.

Ant. And were both believers and unbelievers, that is, ſuch as were under the covenant of grace, and ſuch as were under the covenant of works, equally and alike ſubject, as well to have the calamities of this life inflicted upon them for their diſobedience, as the bleſſings of this life conferred upon them for their obedience.

Evan. Surely the words of the preacher do take place here, Eccl. ix. 2. when he ſaith, "All things come alike to all; there is one event to the righteous, and to the wicked." Were not Moſes and Aaron, for their diſobedience, hindred from entring into the land of Canaan, as well as others? Numb. xx. 12. And was not Joſiah, for his diſobedience to God's command, ſlain in the valley of Megiddo? 2 Chron. xxxv. 21, 22. Therefore aſſure yourſelf, that when believers in the Old Teſtament did tranſgreſs God's commandments,

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* Nor the more eminent ſaints, in the Old Teſtament times, are to be excepted; ſuch as David and others.

† Having but a ſmall meaſure of knowledge of the celeſtial paradiſe, the eternal inheritance, and of the covenant of grace, the divine diſpoſition containing their right to it; they could not yield obedience freely, in the meaſure that ſons do, who are come to age, and know well their own privileges; but only as little children, who in ſome meaſure yield obedience freely, namely in proportion to their knowledge of theſe things, (but that meaſure being very ſmall) muſt be drawn alſo to obedience by motives of a lower kind. And this the apoſtle plainly teacheth, Gal. iv. 1, 2. 4, 5. compare Weſtm. Conf. Chap. 20. Art. 1 "The liberty of Chriſtians is further inlarged—in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of."

‡ Promiſes and threatening concerning things temporal.

|| By fear of puniſhment, and hope of reward.

God's temporal wrath * went out against them, and was manifest in temporal calamities that befel them, as well as others, Numb. xvi. 46. Only here was the difference, the believers temporal calamities had no eternal calamities included in them, nor following of them; and their temporal blessings had eternal blessings included in them, and following of them †: and the unbelievers temporal blessings had no eternal blessings included in them; and their temporal calamities had eternal calamities included in them, and following of them ‡.

Ant. Then, Sir, it seemeth that all obedience, that any of the Jews did yield to God's commandments, was for fear of temporal punishment, and in hope of temporal reward.

Evan. Surely the scripture seems to hold forth, that there were three several sorts of people amongst the Jews, who endeavoured to keep the law of God; and they did all of them differ in their ends.

The first of them were true believers, who, according to the measure of their faith, did believe the resurrection of their bodies after death, and eternal life in glory; and that it was to be obtained, not by the works of the law, but by faith in the Messiah, or promised seed: and answerably as they believed this, answerably they yielded obedience to the law freely, without fear of punishment or hope of reward: but also the spirit of faith was very weak in the most of them, and the spirit of bondage very strong; and therefore they stood in need to be induced and constrained to obedience for fear of punishment, and hope of reward ||.

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* *i. e* God's fatherly anger, whereby temporal judgments fall on his own people.

† By virtue of the covenant of grace, which they were under.

‡ By virtue of the covenant of works, which they were under.

|| The Author doth not say, of believers under the Old Testament, simply and without any qualification, that they yielded

The second sort of them, were the Sadducees and their sect: and these did not believe that there was any resurrection, Matth. xxii. 23. nor any life, but the life of this world: and yet they endeavoured to keep the law, that God might bless them here, and that it might go well with them in this present life *.

The third sort, and indeed the greatest number of them in the future ages after Moses, were the Scribes and Pharisees, and their sects: and they held and maintained, that there was a resurrection to be looked for, and an eternal life after death; and therefore they endeavoured to keep the law, not only to obtain temporal

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obedience to the law, without fear of punishment, or hope of reward; as if he minded to assert, that they were not at all moved to their obedience, by these: the scope of these words is to teach just the contrary. Compare page 86. But on good grounds he affirms, "that ANSWERABLY to their faith, their obedience was yielded freely, without fear of punishment, or hope of reward." And thus, the freeness of their obedience always bearing proportion to the measure of their faith; the greater measure of faith any Old Testament saint had attained unto, his obedience was the less influenced by fear of punishment, or hope of reward; and the smaller his measure of faith was, his obedience was the more influenced by these: accordingly, such as had no saving faith at all, were moved to obedience, only by fear of punishment, or hope of reward: and the measure of saints faith, being once perfected in the beatific vision, in heaven, these ceased altogether to be motives of obedience to him, tho' he ceaseth not to obey from the strongest and most powerful motives. And thus the apostle John teacheth concerning love, which flows from faith; 1 John iv. 18. "Perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love." The more there is of the one, there is still the less of the other. In the mean time, according to our author, the measure of faith in the most part of believers under the Old Testament, was very small, (and the strongest faith was imperfect) and the servile and childish disposition, which moves to obedience from fear of punishment and hope of reward, was very strong in them, Gal. iv. 1—5 And therefore as they stood in need of such inducement and constraint, there could not fail to be a great mixture of the influence of fear of punishment, and hope of reward, in their obedience.

* Bolton's true bounds, p. 259.

happiness, but eternal also. For though it had pleased the Lord to make known unto his people, by the ministry of Moses *, that the law was given, not to retain men in the confidence of their own works; but to drive them out of themselves, and to lead them to Christ the promised seed: yet after that time, the priests and the levites, who were the expounders of the law, and whom the scribes and pharisees did succeed †, did so conceive and teach of God's intention in giving the law, as though it had been, that they, by their obedience to it, should obtain righteousness and eternal life: and this opinion was so confidently maintained, and so generally embraced amongst them, that in their book Mechilta, they say and affirm ‡, that there is no other covenant but the law: and so, in very deed they conceived, that there was no other way to eternal life, than the covenant of works.

Ant. Surely then it seems they did not understand and consider, that the law, as it is the covenant of works, doth not only bind the outward man, but also the inward man, even the soul and spirit; and requires all holy thoughts, motions, and dispositions of the heart and soul.

Evan: Oh no, they neither taught it, nor understood it, so spirtually; neither could they be persuaded that the law doth require so much at man's hands. For they first laid this down for a certain truth, that God gave the law for man to be justified and saved by his obedience to it; and that therefore there must needs be a power in man to do all that it requireth, or else God would never have required it: and therefore, whereas they should have first considered, what a straight rule the law of God is, and then have brought man's heart, and have laid it, to it; they, contrariwise, first considered what a crooked rule

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* Ball on the covenant, p. 114.

† Perkins on Christ's sermon on the mount.

‡ Muscul. Com. Pla. p. 188.

man's heart is, and then ſought to make the law like unto it: and ſo indeed they expounded the law literally, teaching and holding, that the righteouſneſs, which the law required, was but an external righteouſneſs, conſiſting in the outward obſervation of the law; as you may ſee by the teſtimony of our Saviour, Matth. v. ſo that, according to their expoſition, it was poſſible for a man to fulfil the law pefectly; and ſo to be juſtified and ſaved by his obedience to it *.

Ant. But, Sir, do you think the ſcribes and phariſees, and their ſect, did yield perfect obedience to the law, according to their own expoſiton?

Evan. No indeed, I think very few of them, i fany at all.

Ant. Why, what hopes could they then have to be juſtified and ſaved, when they tranſgreſſed any of the commandments?

Evan. Peter Martyr † tells us, that when they chanced to tranſgreſs any of the ten commandments ‡, they had their ſacrifices to make ſatisfaction (as they conceived): for they looked upon their ſacrifices without their ſignifications ‖; and ſo had a falſe faith in them; thinking that the bare work was a ſacrifice acceptable to God; in a word, they conceived, that the blood of bulls and goats would take away ſin: and ſo what they wanted of fulfilling the moral law, they thought to make up in the ceremonial law §. And thus they ſeparated Chriſt from their ſacrifices, thinking they had diſcharged their duty very well, when they had ſacrificed and offered their offerings; not conſidering, that the imperfection of the typical law, which (as the apoſtle ſaith) made nothing perfect, ſhould

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* Gray in his ſerm. of the perfection of a Chriſtian.

† In his preface to the Rom.

‡ To wit, according to their own expoſition.

‖ Tindal on Mark. § Bolton's true bounds, p. 161.

have led them to find prefection in Christ; Heb. vii. 19. But they generally rest in the work done in the ceremonial law, even as they had done in the moral law, though they themselves were unable to do the one *, and the other was as insufficient to help them.

And thus, "Israel which followed the law of righteousness, did not attain to the law of righteousness, because they sought it not by faith, but as it were by the works of the law. For they being ignorant of the righteousness of God, and going about to establish their own righteousness, did not submit themselves to the righteousness of God," Rom. ix. 31. and x. 3.

Ant. Then, Sir, it seemeth there were but very few of them †, that had a clear sight and knowledge of Christ.

Evan. It is very true indeed, for generally there was such a vail of ignorance over their hearts, or such a vail of blindness over their minds, that it made their spiritual eye-sight so weak and dim, that they were no more able to see Christ, the Sun of righteousness, to the end of the law, Mal. iv. 2. ‡ than the weak eye of man is able to behold the bright sun, when it shineth in its full strength. And therefore we read, Exod. xxxiv. 30. that when Moses face did shine, by reason of the Lord's talking with him, and telling him of the glorious riches of his free grace in Jesus Christ, and giving unto him the ten commandments, written in tables of stone, as the covenant of works ‖; to drive the people out of confidence in

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* To do any work of the moral law aright.

† To wit, of the Jews in general.

‡ *i. e.* Having in himself, a fulness of righteousness, answering the law, to the utmost extent of its demands; as the sun hath a fulness of light.

‖ Therefore they are called, by the apostle, "the ministration of death, written and engraven in stones," 2 Cor. iii. 7. Now, 'tis evident, the ten commandments are not the ministration of death, but as they are the covenant of works.—And, as such, they were given to Moses, to be laid up in

themſelves, and their own legal righteouſneſs, unto Jeſus Chriſt and his righteouſneſs; the people were not able to behold his face. That is to ſay *, by reaſon of the weakneſs and dimneſs of their ſpiritual eye-ſight, they were not able to ſee and underſtand the ſpiritual ſenſe of the law; to wit, that the Lord's end or intent in giving them the law, as a covenant of works, and as the apoſtle calls it, "the miniſtration of condemnation and death," 2 Cor. iii. 7, 9. was to drive them out of themſelves to Chriſt, and that then † it was to be aboliſhed to them, as it was the covenant of works. ver. 13. And therefore Moſes put the cloudy vail of ſhadowing ceremonies over his face, Exod. xxxiv. 35. that they might be the better able to behold it: that is to ſay, that they might be the better able to ſee through them, and underſtand, that "Chriſt is the end of the law for righteouſneſs, to every one that believeth", Rom. x. 4 For Moſes's face, ſaith godly Tindal, "is the law rightly underſtood." And yet alas, by reaſon that the prieſts and levites in former times, and the ſcribes and phariſees in after times, were "the blind leaders of the blind, Mat. xv. 14. the generality of them were ſo addicted to the letter of the law (and that both moral ‡ and ceremonial) that they uſed it not as a pedagogy to Chriſt, but terminated their eye in the letter and ſhadow; and did not ſee through them to the ſpiritual ſubſtance, which is after Moſes: for at the time of Chriſt's coming in the Jeſus Chriſt; 2 Cor. iii. 13. eſpecially in the future ages fleſh, I remember but two, to wit, Simeon and Anna,

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the ark, to ſignify the fulfilling of them by Jeſus Chriſt alone, and the removing of that covenant-form from them, as to believers: and ſo they ſerved to drive ſinners out of themſelves to Chriſt.

* i. e. This is the myſtery of that typical event.

† When they ſhould be driven out of themſelves to Jeſus Chriſt, by it.

‡ viz. As the covenant of works.

that desired him, or looked for him, as a spiritual Saviour to save them from sin and wrath. For though all of them had in their mouths the Messiah (saith Calvin *) and the blessed estate of the kingdom of David; yet they dreamed that this Messiah should be some great monarch, that should come in outward pomp and power, and save and deliver them from that bondage, which they were in, under the Romans, of which bondage they were sensible and weary: but as for their spiritual bondage under the law, sin and wrath, they were not at all sensible; and all because their blind guides had turned the whole law into a covenant of works, to be done for justification and salvation †; yea, and such a covenant as they were able to keep and fulfil, if not by the doing of the moral law, yet by their offering sacrifices in the ceremonial law. And for this cause, our Saviour, in his sermon upon the mount, took occasion to expound the moral law truly and spiritually, removing that false literal gloss, which the scribes and pharisees had put upon it, that men may see how impossible it is for any mere man to fulfil it, and so consequently to have justification and salvation by it. And at the death of Christ, the vail of the temple was rent in twain from the top to the bottom, to shew, saith Tindal, "That the shadows of Moses law should now vanish away at the flourishing light of the gospel, Matt. xxvii. 51 ‡" And after the death of Christ, his apostles did both by their preaching and writing, labour to make men understand, that all the sacrifices and ceremonies, were but types of Christ; and therefore he being now come, they were of no further use; witness that divine and spiritual epistle written to the Hebrews. Yet notwithstanding we may say of the Jews at this day, as the apostle did in his time, "Even until this day remaineth the same vail untaken away in the

* Harmo. p. 87.

† And so they quite perverted the great end of the giving of the law to them

‡ Marbeck Com. Pla. p. 112.

reading of Moſes." The Lord in mercy remove it in his due time *.

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* The Hiſtory of the vail on Moſes face is famous in the Old Teſtament, and the myſtery of it in the New. The former, as I gather it from the words of the inſpired penman, Exod. xxxiv. ſtands thus briefly. There was a ſhining glory on the face of Moſes, in the mount: but he himſelf knew it not, while God ſpake with him there, ver. 29. and that by reaſon of the excelling divine glory, 2 Cor. iii. 10. Gr. Even as the light of a candle is darkned before the ſhining ſun. But when Moſes, being come forth from the excelling glory, was coming down from the mount, with the tables in his hand, his face ſhone ſo, as to ſend forth rays like horns, Exod. xxxiv. 29, 30. ſo that he could not but be conſcious of it. Aaron and all the people, perceiving Moſes returning to them, went to meet him; but ſeeing an aſtoniſhing glory in his countenance, which they were not able to look at, they were afraid and retired, ver. 30, 31. But Moſes called to them to return, and goes into the tabernacle; whereupon the multitude not daring to return for all this, Aaron and the princes alone return to him, being now in the tabernacle, ver. 31. the middle part of which, I think, is to be read thus, "And Aaron and all the princes returned unto him in the teſtimony," i. e. in the tabernacle of teſtimony, as it is called, Chap. xxxviii. 21. Rev. xv. 5. From out of the tabernacle Moſes ſpeaks to them, ordering (it would ſeem) the people to be gathered together unto that place, ver. 31, 32. The people being conveened at the tabernacle, he preached to them all, what he had received of the Lord on the mount, ver. 32 But, in the mean time, none of them ſaw his face; foraſmuch as the tabernacle, within which he was, ſerved inſtead of a vail to it. Having done ſpeaking, he puts a vail on his face, and comes out to them, ver. 33. Marg. Heb. "And Moſes ceaſed from ſpeaking with them, and put a vail on his face." Compare ver. 34. "But when Moſes went in before the Lord, to ſpeak with him, he took the vail off, until he came out."

The myſtery of this typical event, the apoſtle treats of, 2 Cor. iii. The ſhining glory of Moſes's face, did not prefigure nor ſignify the glory of Chriſt: for the glory of the Lord Chriſt, ver. 18. is evidently oppoſed to the glory of Moſes's countenance, ver. 7. And the open (or uncovered) face of the former, ver. 18. (as Vatablus ſeems to me rightly to underſtand it) to the vailed face of the latter, ver. 13. The glory of the one is beheld as in a glaſs, ver. 18. the ſight of the face itſelf, being reſerved for heaven: but the glory of the other was not to be beheld at all, being vailed. But that glory ſignified the glory of the law given

§ 6. *Ant.* Well, Sir, I had thought that God's covenant with the Jews had been a mixt covenant, and that they had been partly under the covenant of works; but now I perceive there was little difference betwixt their covenant of grace and ours.

Evan. Truly the oppoſition between the Jews covenant of grace and ours, was chiefly of their own making: they ſhould have been driven to Chriſt by the law; but they expected life in obedieence to it, and this was their great error and miſtake *.

Ant. And ſurely, Sir, it is no great marvel, though they, in this point, did ſo much err and miſtake, who had the covenant of grace made known to them ſo darkly; when many amongſt us, who have it more clearly manifeſt, do the like.

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to the Iſraelites, as the covenant of works, the glory of the miniſtration of death, ver. 7. agreeable to what the author tells us from Tindal, namely, that Moſes's face is the law rightly underſtood. This Moſaic glory, while it was moſt freſh, was darkened by the excelling glory of the Son of God, the Lord Jeſus Chriſt, ver. 18 compared with Exod. xxxiv 29. Howbeit the diſcovery of it to ſinners, makes their hearts to tremble, they are not able to bear it. That glorious form of the law muſt be had in Chriſt the true tabernacle, and from thence only muſt the law come to them; or elſe they are not able to receive it; though, before that diſcovery is made to them, they are ready to embrace the law under that form; as the people were to receive Moſes with the tables in his hand, till they found themſelves unable to bear the ſhining glory of his face. The vail, which Moſes put on his face, keeping the Iſraelites from beholding the glory of it, ſignifies, that their minds were blinded, ver. 14. not perceiving the glory of the law given them as a covenant of works. And hence it was, that the children of Iſrael faſtened not their eyes (Luke iv 20. Acts iii. 4.) "on (Chriſt) the end of that which is aboliſhed, 2 Cor. iii. 13. Gr. For, had they ſeen that glory to purpoſe, they would have faſtened their eyes on him; as a malefactor at the ſtake would fix his eyes on the face of one bringing a remiſſion. And that is the vail, that is upon Moſes's face, and their hearts, unto this day, ver. 14, 15. which nevertheleſs, in the Lord's appointed time, "ſhall be taken away," ver. 16.

* Bolton's true bounds, p. 160.

Evan. And truly, it is no marvel, though all men naturally do so: for man naturally doth apprehend God to be the great master of heaven, and himself to be his servant; and that therefore he must do his work, before he can have his wages; and, the more work he doth, the better wages he shall have. And hence it was, that when Aristotle came to speak of blessedness, and to pitch upon the next means to that end, he said, it was operation and working; with whom also agreeth Pythagoras, when he saith, It is man's felicity to be like unto God, (as how?) by becoming righteous and holy*. And let us not marvel, that these men did so err, who never heard of Christ, nor of the covenant of grace; when those to whom it was made known by the apostles of Christ, did the like; witness those to whom the apostle Paul wrote his epistles, and especially the Galatians: for although he had by his preaching, when he was present with them, made known unto them the doctrine of the covenant of grace, yet after his departure, through the seducement of false teachers, they were soon turned to the covenant of works, and sought to be justified, either in whole, or in part, by it; as you may see, if you do seriously consider that epistle. Nay, what saith Luther? It is, saith he, the general opinion of man's reason thro'-out the whole world, that righteousness is gotten by the works of the law; and the reason is, because the covenant of works was ingendered in the minds of men, in the very creation †, so that man naturally can judge no otherwise of the law, than as of a covenant of works, which was given to make righeous, and to give life and

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* Trueness of Christian religion.

† This is not to be understood strictly, of the very moment of man's creation; in which the natural law was impressed on his heart; but with some latitude; the covenant of works being made with man newly created. And so divines call it the covenant of nature. See Dickson's Therap. Sacr. Book 1. Chap. 5. p. 116.

ſalvation. This pernicious opinion of the law, that it juſtifieth and maketh righteous before God, (ſaith * Luther again) is ſo deeply rooted in man's reaſon, and all mankind ſo wrapped in it †, that they can hardly get out: yea, I myſelf, ſaith he, have now preached the goſpel almoſt twenty years, and have been exerciſed in the ſame daily, by reading and writing, ſo that I may well ſeem to be rid of this wicked opinion; yet notwithſtaning, I now and than feel this old filth cleave to my heart, whereby it cometh to paſs, that I would willingly ſo have to do with God, that I would bring ſomething with myſelf, becauſe of which he ſhould give me his grace. Nay it is to be feared, that (as you ſaid) many amongſt us (who have more means of light ordinarily, than ever Luther, or any before him, had ‡, yet notwithſtanding) do either wholly, or in part, expect juſtification and acceptation by the works of the law.

Ant. Sir, I am verily perſuaded, that there be very many in the city of London, that are carried with a blind prepoſterous zeal after their own good works and well doings; ſecretly ſeeking to become holy, juſt and righteous before God, by their diligent keeping, and careful walking in all God's commandments ‖; and yet no man can perſuade them that they do ſo: and truly, Sir, I am verily

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* On Gal. p. 113. † Choice ſerm. 108.

‡ This is not to inſinuate, that Luther had arrived but to a ſmall meaſure of the knowledge of the doctrine of juſtification and acceptation of a ſinner before God, in compariſon with theſe of latter times: I make no queſtion but he underſtood that doctrine as well as any man has done ſince; and doubt not but our author was of the ſame mind anent him. But it is to ſhew, that that great man of God, and others who went before him, found their way out of the mid-night darkneſs of popery, in that point, with leſs means of light by far, than men now have, who notwithſtanding cannot hold off from it.

‖ By which means, they put their own works in the room of Chriſt, "who of God is made unto us—righteouſneſs and ſanction, 1 Cor. i. 30. According to the ſcripture-plan of

perſuaded that this our neighbour and friend Nomiſta, is one of them:

Evan. Alas! there are a thouſand in the world, that make a Chriſt of their works; and here is their undoing, *&c.** They look for righteouſneſs and acceptation more in the precept than in the promiſe, in the law than in the goſpel, in working than in believing; and ſo miſcarry †. Many poor ignorant ſouls amongſt us, when we bid them obey and do duties, they can think of nothing, but working themſelves to life; when they are troubled, they muſt lick themſelves whole; when wounded, they muſt run to the ſalve of duties, and ſtream of performances, and neglect Chriſt. Nay it is to be feared, that there be divers, who in words are able to diſtinguiſh between the law and goſpel, and in their judgments hold and maintain, that man is juſtified by faith without the works of the law; and yet in effect and practice, that is to ſay, in heart and conſcience, do otherwiſe ‡. And there is ſome touch of this in us all; otherwiſe we ſhould not be ſo up and down in our comforts, and believing, as we are ſtill, and caſt down with every weakneſs as we are ||. But what ſay

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juſtification and ſanctification, a ſinner is juſtified by his blood, Rom. v. 9. ſanctified in Chriſt Jeſus, 1 Cor. i. 2. through ſanctification of the Spirit, 2 Theſſ. ii. 13. ſanctified by faith, Acts xxvi. 18.

* Bolton's true bounds, p. 97.

† Ibid. p. 162.

‡ It is indeed the practice of every unregenerate man, whatever be his knowledge or profeſſed principles; for the contrary practice, is the practice of the ſaints, and of them only, Matth. v. 3. "Bleſſed are the poor in ſpirit." Philip. iii. 3. "We are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh."

|| For theſe flow from our building ſo much on ſomething in ourſelves, which is always very variable; and ſo little on "the grace that is in Chriſt Jeſus," (2 Tim. ii. 1.) which is an immoveable foundation.

you neighbour Nomiſta, are you guilty of theſe things, think you * ?

Nom. Truly, Sir, I muſt needs confeſs, I begin to be ſomewhat jealous of myſelf, that I am ſo : and becauſe I deſire your judgment, touching my condition, I would intreat you to give me leave to relate it unto you.

Evan. With a very good will.

Nom. Sir, I having been born and brought up in a country, where there was very little preaching, the Lord knoweth, I lived a great while in ignorance and blindneſs ; and yet, becauſe I did often repeat the Lord's prayer, the apoſtles creed, and the ten commandments ; and in that I came ſometimes to divine ſervice, (as they call it) and at Eaſter received the communion ; I thought my condition to be good. But at laſt, by means of hearing a zealous and godly miniſter in this city, not long after my coming hither, I was convinced that my preſent condition was not good ; and therefore I went to the ſame miniſter, and told him what I thought of myſelf : ſo he told me, that I muſt frequent the hearing of ſermons, and keep the ſabbath very ſtrictly, and leave off ſwearing by my faith and troth, and ſuch like oaths, and beware of lying, and all idle words and communication ; yea, and ſaid he, you muſt get good books to read on, as Mr Dod on the commandments, Mr Bolton's directions for comfortable walking with God, Mr Brinſly's true watch, and ſuch like ; and many ſuch like exhortations and directions he gave me ; the which I liked very well, and therefore endeavoured myſelf to follow them. So I fell to the hearing of the moſt godly, zealous, and powerful preachers that were in this city, and wrote their ſermons after them ; and when God gave me a family, I did pray with them, and inſtructed them, and repeated ſermons to them, and ſpent the Lord's day, in

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* Bolton's true bounds, p. 97, 98.

public and private exercises; and left off my swearing and lying, and idle talking: and (according to exhortation) in few words, I did so reform myself, and my life, that whereas before I had been only careful to perform the duties of the second table of the law, and that to the end I might gain favour and respect from civil honest men, and to avoid the penalties of man's law, or temporal punishment; now I was also careful to perform the duties required in the first table of the law, and that to gain favour and respect from religious honest men, and to avoid the penalty of God's law, even eternal torments in hell. Now, when professors of religion observed this change in me, they came to my house, and gave unto me the right hand of fellowship, and counted me one of that number: and then I invited godly ministers to my table, and made much of them; and then, with that same Micah mentioned in the book of Judges, I was persuaded the Lord would be merciful unto me, because I had gotten "a levite to be my priest," Judg. xvii. 13. In a word, I did now yield such an outward obedience and conformity to both tables of the law, that all godly ministers and religious honest men that knew me, did think very well of me, counting me to be a very honest man, and a good Christian: and indeed I thought so of myself, especially because I had their approbation. And thus I went on bravely a great while, even until I read in Mr Bolton's works, that the outward righteousness of the scribes and pharisees was famous in those times*; for besides their forbearing and protesting against gross sins, as murder, theft, adultery, idolatry, and the like, they were frequent and constant in prayer, fasting, and almsdeeds; so that, without question, many of them were persuaded, that their doing would purchase heaven and happiness. Whereupon I concluded, that I had as yet

* Discourse on true happiness, p. 64.

done no more than they; and withal I conſidered that our Saviour ſaith, "Except your righteouſneſs exceed the righteouſneſs of the ſcribes and phariſees, you cannot enter into the kingdom of God *:" yea, and I alſo conſidered that the apoſtle ſaith, "He is not a Jew that is one outwardly, but he that is one within, whoſe praiſe is not of men, but of God †." Then did I conclude, that I was not yet a true Chriſtian: for, ſaid I in my heart, I have contented myſelf with the praiſe of men, and ſo have loſt all my labour and pains in performing duties; for they have been no better than out-ſide performances, and therefore they muſt all fall down in a moment. I have not ſerved God with all my heart; and therefore I ſee I muſt either go further, or elſe I ſhall never be happy. Whereupon, I ſet about the keeping of the law in good earneſt, and laboured to perform duties, not only outwardly, but alſo inwardly from my heart: I heard, and read, and prayed; and laboured to bring my heart, and forced my ſoul to every duty: I called upon the Lord in good earneſt; and told him, that whatſoever he would have me to do, I would do it with all my heart, if he would but ſave my ſoul. And then, I alſo took notice of the inward corruptions of my heart, the which I had not formerly done; and was careful to govern my thoughts, to moderate my paſſions, and to ſuppreſs the motions and riſings of luſts, to baniſh privy pride and ſpeculative wantonneſs, and all vain and ſinful deſires of my heart: and then I thought myſelf not only an out-ſide Chriſtian, but alſo an in-ſide Chriſtian, and therefore a true Chriſtian indeed. And ſo I went on comfortably a good while, till I conſidered that the law of God requires paſſive obedience, as well as active; and therefore I muſt be a ſufferer, as well as a doer, or elſe I could not be a Chriſtian indeed: whereupon I began

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* Matth. v. 10. † Rom. ii. 28. 29.

to be troubled at my impatience under God's correcting hand, and at those inward murmurings and discontents, which I found in my spirit in time of any outward calamity that befel me. And then I laboured to bridle my passions, and to submit myself quietly to the will of God, in every condition; and then did I also, as it were, begin to take penance upon myself, by abstinence, fasting, and afflicting my soul; and made pitiful lamentations in my prayers, which were sometimes also accompanied with tears, the which I was persuaded the Lord did take notice of, and would reward me for it: and then I was persuaded that I did keep the law, in yielding obedience both actively and passively. And then was I confident I was a true Christian, until I considered, that those Jews, of whom the Lord complains, Isaiah lviii. did as much as I: and that caused me to fear, that all was not right with me as yet. Whereupon I went to another minister, and told him, that tho' I had done thus and thus, and suffered thus and thus, yet I was persuaded, that I was in no better a condition than those Jews: O yes, said he, you are in a better condition than they, for they were hypocrites, and served not God with all their hearts, as you do. Then I went home contentedly, and so went on in my wonted course of doing and suffering, and thought all was well with me; until I bethought myself, that before the time of my conversion, I had been a transgressor from the womb; yea, in the womb, in that I was guilty of Adam's transgression: so that I considered, that altho' I kept even with God for the time present, and to come; yet that would not free me from the guiltiness of that which was done before; whereupon I was much troubled and disquieted in my mind. Then I went to a third minister of God's holy word, and told him how the case stood with me, and what I thought of my state and condition. He cheered me up, bidding me be of good comfort; for however my obedience since my conversion would not satisfy for my former sins; yet, in as much as, at my conversion, I had

confeſſed, lamented, deplored, bewailed, and forſaken them, God, according to his rich mercy, and gracious promiſe, had mercifully pardoned and forgiven them. Then I returned home to my own houſe again, and went to God by earneſt prayer and ſupplication, and beſought him to give me aſſurance of the pardon and forgiveneſs of my guiltineſs of Adam's ſin, and all my actual tranſgreſſions, before my converſion; and as I had endeavoured myſelf to be a good ſervant before, ſo I would ſtill continue in doing my duty moſt exactly: and ſo being aſſured that the Lord had granted this my requeſt, I fell to my buſineſs according to my promiſe; I heard I read, I prayed, I faſted, I mourned, I ſighed, and groaned; and watched over my heart, my tongue and ways, in all my doings, actions and dealings, both with God and man. But after a while, I growing better acquainted with the ſpiritualneſs of the law, and the inward corruptions of mine own heart; I perceived that I had deceived myſelf, in thinking that I had kept the law perfectly; for, do what I could, I found many imperfections in my obedience: for I had been, and was ſtill ſubject to ſleepineſs, drouſineſs, and heavineſs in prayers, and hearing, and ſo in other duties: I failed in the manner of performance of them, and in the end why I performed them, ſeeking myſelf in every thing I did: and my conſcience told me I failed in my duty to God in this, and in my duty to my neighbour in that. And then I was much troubled again; for I conſidered that the law of God requireth, and is not ſatisfied, without an exact and perfect obedience. And then I went to the ſame miniſter again, and told him how I had purpoſed, promiſed, ſtriven, and endeavoured, as much as poſſibly I could, to keep the law of God perfectly; and yet by woful experience I had found, that I had, and did ſtill tranſgreſs it many ways: and therefore I feared hell and damnation. Oh! But, ſaid he, do not fear, for the beſt of Chriſtians have their failings, and no man keepeth the law of God perfectly; and therefore go on, and do as you have done, in ſtriving to keep the law

perfectly; and in what you cannot do, God will accept the will for the deed, and wherein you come short, Christ will help you out. And this satisfied and contented me very much. So I returned home again, and fell to prayer, and told the Lord, that now, I saw I could not yield perfect obedience to his law, and yet I would not dispair; because I did believe, that what I could not do, Christ had done for me: and then I did certainly conclude, that I was now a Christian indeed, though I was not so before. And so have I been persuaded ever since. And thus, Sir, you see I have declared unto you, both how it hath been with me formerly, and how it is with me for the present: wherefore I would intreat you to tell me plainly and truly what you think of my condition *.

Evan. Why truly I must tell you, it appears to me by this relation, that you have gone as far in the way of the

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* It is not necessary, for saving this account of Nomista's case from the odious charge of forgery, that the particulars therein mentioned should have been real facts; more than (not to speak of scripture parables) it is necessary to save the whole book from the same imputation, that the speeches therein contained should have passed, at a certain time, in a real conference of four men, called Evangelista, Nomista, Antinomista, and Neophitus. Yet I make no question but it is grounded on matters of fact, falling out by some casuists their inadvertency, excess of charity to, or shifting converse with the afflicted, as to their soul exercise, or by means of corrupt principles, and as the former are incident to good men of sound principles, at any time; which calls ministers on such occasions, to take heed to the frame of their own spirits, and to be much in the exercise of dependence on the Lord; lest they do hurt to souls, instead of doing them good; so the latter is at no time to be thought strange; since there were found, even in the primitive apostolical churches, some who were reputed godly zealous gospel-ministers, especially by such as had little savour of Christ on their own souls; who nevertheless, in their zeal for the law, perverted the gospel of Christ, Gal. i. 6, 7. and iv. 17 — Whether Nomista was of opinion, that the covenant of works was still in force, or not; our Lord Jesus Christ taught it was, Luke x. 25.—28. and so doth the apostle, Gal. iii. 10. and

covenant of works, as the apoſtle Paul did before his converſion: but yet, for ought I ſee, you have not gone the right way to the truth of the goſpel; and therefore I queſtion whether ye be as yet truly come to Chriſt.

Neoph. Good Sir, give me leave to ſpeak a few words. By the hearing of your diſcourſe concerning the covenant of works, and the covenant of grace, I was moved to fear that I was out of the right way: but now having heard my neighbour Nomiſta make ſuch an excellent relation, and yet you to queſtion whether he be come truly to Chriſt or no, makes me to conclude abſolutely that I am far from Chriſt. Surely if he, upon whom the Lord hath beſtowed ſuch excellent gifts and graces, and who hath lived ſuch a godly life, as I am ſure he hath done, be not right; then wo be unto me.

Evan. Truly, for ought I know, you may be in Chriſt before him.

Nom. But I pray you, Sir, conſider, that though I am now thoroughly convinced, that till of late I went on in the way of the covenant of works; yet ſeeing that at laſt I came to ſee my need of Chriſt, and have verily believed that in what I came ſhort of fulfilling the law, he will help me out; methinks I ſhould be come truly to Chriſt.

Evan. Verily I do conceive that this gives you no ſurer evidence of your being come truly to Chriſt, than ſome

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unbelievers will find it ſo, to their everlaſting ruin. For, our Lord Jeſus, who now offers to be Mediator for them who believe on him, ſhall at the laſt day come armed with flaming fire, to judge, condemn, and deſtroy all them, who have not believed God, have not received the offer of grace made in the goſpel, nor obeyed the doctrine thereof, but remain in their natural ſtate, under the law or covenant of works." Practical uſe of ſaving knowledge, Tit. For convincing a man of judgment by the law, par. 2.

of your ſtrict Papiſts have. For it is the doctrine of the church of Rome, that, if a man exerciſe all his power, and do his beſt to fulfil the law, then God, for Chriſt's ſake, will pardon all his infirmities, and ſave his ſoul. And therefore you ſhall ſee many of your Papiſts, very ſtrict and zealous in the performance of duties morning and evening, ſo many ave-maries, and ſo many pater-noſters; yea, and many of them do great deeds of charity, and great works of hoſpitality; and all upon ſuch grounds, and to ſuch ends, as theſe. The Papiſts (ſaith Calvin) * cannot abide this ſaying, By faith alone; for they think that their own works are in part a cauſe of their ſalvation, and ſo they make a hotch potch and mingle-mangle, that is neither fiſh nor fleſh, as men uſe to ſay.

Nom. But ſtay, Sir, I pray, you are miſtaken in me: for though I hold that God doth accept of my doing my beſt to fulfil the law, yet I do not hold with the Papiſts, that my doings are meritorious; for I believe that God accepts not what I do, either for the work, or worker's ſake, but only for Chriſt's ſake.

Evan. Yet do you but ſtill go hand in hand with the Papiſts; for though they do hold that their works are meritorious, yet they ſay it is by the merit of Chriſt that they become meritorious †; or as ſome of the moderate ſort of them ſay, Our works ſprinkled with the blood of Chriſt become meritorious. But this you are to know, that as the juſtice of God requires a perfect obedience, ſo doth it require that this perfect obedience, be a perſonal obedience; *viz.* It muſt be the obedience of one perſon only; the obedience of two muſt not be put together,

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* Propoſ. on Gal. 2. in octav. p. 45.

† Dr Downham on juſtific. p. 149.

to make up a perfect obedience * : so that, if you desire to be justified before God, you must either bring to him a perfect righteousness of your own, and wholly renounce Christ; or else you must bring the perfect righteousness of Christ, and wholly renounce your own.

Ant. But believe me, Sir, I would advise him to bring Christ's, and wholly renounce his own; as, I thank the Lord, I have done.

Evan. You say very well, for indeed the covenant of grace terminates itself only on Christ and his righetousness; God will have none to have a hand in the justification and salvation of a sinner, but Christ only. And to say as the thing is, neighbour Nomista, Christ Jesus will either be a whole Saviour, or no Saviour; he will either save you alone, or not save you at all, Acts iv. 12. "For among men there is given no other name under heaven, whereby we must be saved," saith the apostle Peter. And Jesus Christ himself saith, John xiv. 6. "I am the way, the truth, and the life; and no man cometh to the Father but by me:" so that, as † Luther truly saith. besides this way Christ there is no way, but wandring; no verity, but hypocrisy; no life, but eternal death. And verily, saith another godly writer ‡, we can neither come to God the Father, be reconciled unto him, nor have any thing to do with him, by any other way or means, but only by Jesus Christ; for we shall not anywhere find the favour of God, true innocency, righteousness, satisfaction for sin, help, comfort, life or salvation, any-where but only in Jesus Christ; he is the sum and center of all divine and evengelical truths; and therefore

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* For, in that case, the obedience, both of the one, and of the other, is imperfect; and so is not conform to the law: therefore it can in no wise be accepted for righteousness; but, according to justice proceeding upon it, the soul that hath it, must die, because a sinful soul, Ezek. xviii. 4.

† On Gal. p. 17.

‡ Dr Urb. Reg. in his Expos. of Christ's serm. going to Emmaus.

as there is no knowledge or wisdom so excellent, necessary, or heavenly, as the knowledge of Christ, as the apostle plainly gives us to understand, when he tells the Corinthians, 1 Cor. ii. 2. That he determined to know nothing amongst them, but only Jesus Christ and him crucified;" so there is nothing to be preached unto men, as an object of their faith, or necessary element of their salvation, which doth not some way or other, either meet in Christ, or refere unto Christ * †.

§ 7. *Ant.* O, Sir, you do please me wondrous well, in thus attributing all to Christ: and surely, Sir, though of late you have not been so evangelical in your teaching, as some others in this city, (which hath caused me to leave off hearing you, to hear them) yet have I formerly perceived, and now also perceive, that you have more knowledge of the doctrine of free grace, than many other ministers in this city have: and to tell you the truth, Sir, it was by your means that I was first brought to renounce mine own righeousness, and to cleave only to the righteousness of Jesus Christ ‡. And thus it was. After that

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* Eph. iv. 20. "But ye have not so learned Christ. 21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus."

† Reynolds on Psal. cx. p. 16.

‡ What this is, in the sense of the speaker, he himself immediately explains, at large. In a word, in his sense, it is to be an Antinomian indeed. The sum of his compliment made to Evangelista, or the author, which you please, lies here: namely, that, He had left hearing of him, because he did not preach the gospel, so purely as some others in the place; yet, in his opinion, he understood it better than many others: and (to carry the compliment to the highest pitch) it was by his means, he turned downright Antinomian. One would think, that, whatever was the measure of our author's pride or humility, self-denial or self-seeking, he had as much common sense, as would render this address not very taking with him; or at least would teach him, that the publishing of it, was none of the most proper means for commending of himself. So that the publishing of it may rather be imputed to the author's self-denial, than to the want thereof; though I presume, the

I had been a good while a legal profeſſor, juſt like my friend Nomiſta; and heard none but your legal preachers, who built me up in works and doings, as they did him, and as their manner is: at laſt a familiar acquaintance of mine, who had ſome knowledge of the doctrine of free grace, did commend you for an excellent preacher; and at laſt prevailed with me to go with him, and hear you. And your text that day I well remember, was, Tit. iii. 5. "Not by the works of righteouſneſs that we had done, but according to his own mercy, he ſaved us:" Whence you obſerved, and plainly proved, That man's own righteouſneſs had no hand in his juſtification and ſalvation: whereupon you dehorted us from putting any confidence, in our own works and doings; and exhorted us, by faith to lay hold upon the righteouſneſs of Jeſus Chriſt only: at the hearing whereof, it pleaſed the Lord ſo to work upon me, that I plainly perceived that there was no need at all of my works and doings, nor nothing elſe, but only to believe in Jeſus Chriſt *. And indeed my heart

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conſidering reader will neither impute it to the one, nor to the other.

* The preacher taught, according to his text, "That man's own righteouſneſs had no hand in his juſtification and ſalvation." He dehorted from putting confidence in good works; and exhorted, by faith to lay hold on Chriſt's righteouſneſs only. And this hearer thence inferred, that there was no need at all, of good works; as if one ſhould conclude, that, becauſe 'tis the eye only that ſeeth; therefore there's no need at all, of the hand or foot. So the apoſtle Paul's doctrine was miſconſtrued, Rom. iii. 8. "Some affirm that we ſay, let us do evil that good may come." Yea, in the apoſtle's days, the doctrine of free grace was actually thus abuſed to Antinomianiſm by ſome turning the grace of God to laſciviouſneſs," Jude 4. The apoſtle was aware of the danger on that ſide, through the corruption of the hearts of men, Gal. v. 13. "Brethren, ye have been called unto liberty; only uſe not your liberty for an occaſion to the fleſh." And miniſters of Chriſt, (who himſelf was accounted a friend of publicans and ſinners, Matth. xi. 19.) followers of Paul's doctrine, which, in the eyes of carnal men, had a ſhew and ſemblance of favouring ſinful liberty; ought to

did assent unto it immediately; so that I went home with abundance of peace and joy in believing, and gave thanks to the Lord, for that he had set my soul at liberty from such a sore bondage as I have been under. And I told all my aquaintance, what a slavish life I had lived in, being under the law; for if I did commit any sin, I was presently troubled and disquieted in my conscience, and could have no peace, till I had made humble confession thereof unto God; craved pardon and forgiveness, and promised amendment. But now I told them, that whatsoever sins I did commit, I was no whit troubled at them, nor indeed am not at this day; for I do verily believe, that God for Christ's sake hath freely and fully pardoned all my sins, both past, present, and to come: so that I am confident, that what sin, or sins, soever I commit, they shall never be laid to my charge; being very well assured, that I am so perfectly clothed with the robes of Christ's righteousness, that God can see no sin in me at all. And therefore now I can rejoice evermore in Christ, as the apostle exhorts me; and live merrily, though I be never so vile, or sinful a creature: and indeed I pity them that are in the same slavish condition I was in; and would have them to believe, as I have done, that so they may rejoice with me in Christ *. And thus, Sir, you see I

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set the apostle's example, in this matter, before them, in a special manner:—With fear and trembling keeping a jealous eye on the danger from that part; especially in this day, wherein the Lord's indignation is visibly going out in spiritual strokes, for a despised gospel; knowing that the gospel of Christ is to some "the savour of death unto death," 2 Cor. ii. 16. and that there are, "who wrest the scriptures themselves, unto their own destruction," 2 Pet. iii. 16.

* How easy is the passage from Legalism to Antinomianism; had this poor man, under his trouble and disquiet of conscience, fled to Jesus Christ, for the purging of his conscience from guilt, by his blood, and the sanctifying of his nature, by his Spirit; and not put his own confessions of sin, prayers for pardon, and promises of amendment, in the room of Christ's

have declared unto you my condition; and therefore I intreat you to tell me, what you think of me.

Evan. There is in this city, at this day, much talk, about Antinomians; and though I hope there be but few that do juſtly deſerve that title, yet (I pray) give me leave to tell you, that I fear, I may ſay unto you in this caſe, as it was once ſaid unto Peter in another caſe, "Surely thou art one of them, for thy ſpeech bewrayeth thee," Matth. xxvi. 73. And therefore to tell you truly, I make ſome queſtion whether you have truly believed in Chriſt, for all your confidence: and indeed I am the rather moved to queſtion it, by calling to mind, that, as I have heard, your converſation is not ſuch "as becometh the goſpel of Chriſt," Phil. i. 27.

Ant. Why, Sir, do you think it is poſſible for a man to have ſuch peace and joy in Chriſt, as I have had, and, I thank the Lord, have ſtill, and not to have truly believed in Chriſt?

Evan. Yea, indeed, I think it is poſſible: for doth not our Saviour tell us, That thoſe hearers, whom he reſembles to the "ſtony ground, immediately received the word with joy, and yet had no root in themſelves," Mark iv. 16, 17. and ſo indeed were not true believers? And doth not the apoſtle give us to underſtand, that as there is a form of godlineſs, without the power of godlineſs, 2 Tim. iii. 5. ſo there is a form of faith, without the power of faith? and therefore he prays that God would grant unto the Theſſalonians, "the work of faith with power," 2 Theſſ i. 11. And as the ſame apoſtle gives us to underſtand, "there is a faith that is not feigned," 1 Tim. i. 5. ſo doubtleſs there is a faith that is feigned. And ſurely, when our Saviour ſaith,

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atoning blood, and his blind and faithleſs reſolutions to amend, in the room of the ſanctifying Spirit of Chriſt; he had eſcaped this ſnare of the devil, Heb. ix. 14. Rom. vii. 4, 5, 6.

Mark iv. 26, 27, 28. " The kingdom of God is as if a man ſhould caſt ſeed into the ground, and ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring up and grow, he knoweth not how, firſt the blade, then the ear, after that the full corn in the ear :" He giveth us to underſtand, that true faith is produced by the ſecret power of God, by little and little * ; ſo that ſometimes a true believer himſelf, neither knows the time when, nor the manner how, it was wrought. So that we may perceive, that true faith is not ordinarily begun, increaſed, and finiſhed all in a moment, as it ſeems yours was ; but groweth by degrees, according to that of the apoſtle, Rom. i. 17. " The righteouſneſs of God is revealed from faith to faith :" that is, from one degree of faith to another † ‡ ; from a weak faith, to a ſtrong faith ; and from faith beginning, to faith increaſing towards perfection ; or from faith of adherence, to faith of evidence : but ſo was not yours. And again, true faith, according to the meaſure of it, produceth holineſs of life ; but it ſeems yours doth not ſo : and therefore, though you have had, and have ſtill, much peace and joy, yet that is no infallible ſign that your faith is true ‖ ; for a man may have great raptures, yea he may have great joy, as if he were lift up into the third heaven, and have a great and ſtrong perſuaſion that his ſtate is good, and yet be but a hypocrite for all that. And therefore, I beſeech you, in the words of the apoſtle, " Examine yourſelf whether you be in the faith, prove your own ſelf, know you not your own ſelf, how that Jeſus Chriſt is in you, except you be a reprobate ?" 2 Cor. xiii. 5. " And if Chriſt is in you, the body is dead, becauſe of ſin ; but

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* Diodate on the text. † See the note ‡ page 53.

‡ Wilſon on the Rom. p. 17.

‖ Dr Preſton of faith, p. 86.

the Spirit is life, becauſe of righteouſneſs*," Rom. viii. 10.

Ant. But, Sir, if my friend Nomiſta went wrong, in ſeeking to be juſtified by the works of the law: then methinks I ſhould have gone right, in ſeeking to be juſtified by faith: and yet you ſpeak as if we had both gone wrong.

Evan. I remember Luther † ſaith, that in his time, if they taught in a ſermon, that ſalvation conſiſted not in our works or life, but in the gift of God; ſome men took occaſion thence to be ſlow to good works, and to live a diſhoneſt life. And if they preached of a godly and honeſt life, others did by and by furiouſly attempt to build ladders to heaven ‡. And moreover he ſaith, that in the year 1525, there were ſome fantaſtical ſpirits that ſtirred up the ruſtical people to ſedition, ſaying, that the freedom of the goſpel giveth liberty to all men from all manner of laws; and there were others that did attribute the force of juſtification to the law ‖. Now, ſaith he, both theſe ſorts offend againſt the law; the one on the right hand, who would be juſtified by the law; and the other on the left hand, who would be clean delivered from the law. Now I ſuppoſe this ſaying of Luther's may be fitly applied to you two; for it appears to me, friend Antinomiſta, that you have offended on the left hand in not walking according to the matter of the law; and it is evident to me, neighbour Nomiſta, that you have offended on the right hand in ſeeking to be juſtified by your obedience to it §.

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* This doctrine of our author's, is far from cheriſhing of preſumption, or opening of a gap to licentiouſneſs.

† Choice ſerm. p 65.

‡ *i. e.* To ſcale it, and get into it, by their own good works.

‖ Luther on Gal. p. 170.

§ The offences of theſe men, here taxed, were both againſt the law (or covenant) of works; for they muſt needs have been againſt that law, which they were under, and not another; and

§8 *Nom.* But, Sir, if seeking of justification by the works of the law, be an error; yet it seemeth, that, by Luther's own confession, it is but an error on the right hand.

Evan. But, yet I tell you, it is such an error, that, by the apostle Paul's own confession, so far forth as any man is guilty of it, "He makes his services his saviours, and rejects the grace of God, and makes the death of Christ of none effect, and perverteth the Lord's intention, both in giving the law, and in giving the gospel; and keeps himself under the curse of the law; and maketh himself the son of a bond woman, a servant, yea, and a slave; and hinders himself in the course of well-doing;" Gal. v. 4. iii 9. i. 7. iii. 10. iv. 25. v. 7. and ii. 11. and in short he goeth about an impossible thing, and so loseth all his labour.

Nom Why then, Sir, it should seem that all my seeking to please God, by my good works, all my strict walking according to the law, and all my honest course of life, hath rather done me hurt than good.

Evan. The apostle saith, that "without faith it is impossible to please God," Heb. xi. 6. that is, saith Calvin *, "Whatsoever a man thinketh, purposeth, or doth, before

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both of them were as yet under the law (or covenant) of works, as being both unbelievers; the which was told Antinomista, pag. 109. as it was to Nomista, pag. 103. Wherefore it is manifest, that by the matter of the law here, is not meant the law of Christ; but the matter of the law of works, that is, the ten commandments, as they stand in the covenant of works; which Antinomista had no regard to, in his conversation, though they had all the authority, and binding force upon him, found in that covenant. And as he offended against the matter of it, so did Nomista against the form, in seeking to be justified by his obedience: for the covenant of works never bound a sinner to seek to be justified by his obedience to it; but, on the contrary, always condemned that, as presumption, staking down the guilty under the curse, without remedy, till satisfaction be made by another hand.

* Inst. p. 370.

he be reconciled to God by faith in Christ, is accursed; and not only of no value to righteousness, but of certain deserving to damnation." So that, saith Luther *, whosoever goeth about to please God with works, going before faith, goeth about to please God with sin; which is nothing else but to heap sin upon sin, to mock God, and to provoke him to wrath: nay, saith the same †. Luther, in another place, if thou beest without Christ, thy wisdom is double foolishness, thy righteousness is double sin and iniquity. And therefore, though you have walked very strictly according to the law, and led an honest life, yet if you have rested, and put confidence therein, and and so come short of Christ, then hath it indeed rather done you hurt than good. For, saith a godly writer ‡, vertuous life, according to the light of nature, turneth a man further off from God, if he add not thereto the effectual working of his Spirit. And saith Luther‖, "they which have respect only to an honest life, it were better for them to be adulterers, and adultéresses, and to wallow in the mire §. And surely for this cause it is, that our Saviour tells the strict scribes and Pharisees, who sought justification by works, and rejected Christ, that "publicans and harlots should enter into the kingdom of God before them," Matt. xxi. 31. And for this cause it was, that I said, for ought I know, my neighbour Neophytus might be in Christ before you.

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* On Gal. p. 63. † On Gal. p. 23.

‡ Ball on the cov. p. 338. ‖ Choice Serm. p. 65.

§ This comparison is not stated betwixt these two, considered simply, as to their different manner of life; but in point of pliableness to receive conviction, wherein the latter have the advantage of the former; which the scripture oftener than once takes notice of, Matth. xxi. 31. quoted in the following sentence, Rev. iii. 15. "I would thou wert cold or hot." The passage is to be found in his sermon upon the hymn of Zacharias, pag. (*mihi*) 59.

Nom. But how can that be, when, as you know, he hath confeſſed that he is ignorant and full of corruption, and comes far ſhort of me in the gifts and graces.

Evan. Becauſe, as the phariſee had more to do before he could come at Chriſt than the publican had; ſo I conceive, you have more to do than he hath.

Nom. Why, Sir, I pray you, what have I to do, or what would you adviſe me to do? for truely I would be contented to be ruled by you.

Evan. Why, that which you have to do, before you can come to Chriſt, is to undo all that ever you have done already: that is to ſay, whereas you have endeavoured to travel towards heaven, by the way of the covenant of works, and ſo have gone a wrong way; you muſt go quite back again all the way you have gone, before you can tread one ſtep in the right way. And whereas you have attempted to build up the ruins of old Adam, and that upon yourſelf; and ſo, like a fooliſh builder, to build a tottering houſe upon the ſands, you muſt throw down and utterly demoliſh all that building, and not leave a ſtone upon a ſtone; before you can begin to build anew. And whereas you have conceived that there is ſome ſufficiency in yourſelf, to help to juſtify and ſave yourſelf; you muſt conclude, that in that caſe there is not only in you an inſufficiency, but alſo a non-ſufficency*; yea, and that ſufficiency that ſeemed to be in you, to be your loſs; in plain terms, you muſt deny yourſelf, as our Saviour ſaith, Matth. xvi 24. that is, you muſt utterly renounce all that ever you are, and all that ever you have done; all your knowledge and gifts; all your hearing, reading, praying, faſting, weeping and mourning; all your wandering in the way of works, and ſtrict walking, muſt fall to the ground in a moment; briefly,

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* *i. e.* That you are not only not able to do enough, but alſo that you are not able to do any thing, 2 Cor. iii. 5.—"Not that we are ſufficient of ourſelves to think any thing as of ourſelves."

whatsoever you have counted gain to you in the case of justification, you must now, with the apostle Paul, Phil. iii. 7, 8, 9. "Count loss for Christ, and judge it to be dung, that you may win Christ, and be found in him, not having your own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

SECTION III.

Of the Performance of the Promise.

§ 1. *Christ's fulfilling of the law, in the room of the elect.* § 2. *Believres dead to the law, as the covenant of works.* § 3. *The warrant to believe in Christ.* § 4. *Evangelical repentance a-consequent of faith.* § 5. *The spiritual marriage with Jesus Christ.* § 6. *Justification before faith refuted.* § 7. *Believers freed from the commanding and condemning power of the covenant of works.*

Neo. O But, Sir, what would you advise me to do?

Evan. Why, man, what aileth you?

Neo. Why, Sir, as you have been pleased to hear them two, to declare their condition unto you, so I beseech you, to give me leave to do the same; and then you will perceive how it is with me. Sir, not long since, it pleased the Lord to visit me with a great fit of sickness; so that indeed, both in mine own judgment, and in the judgment of all that came to visit me, I was sick unto death. Whereupon I began to consider, whither my soul was to go, after its departure out of my body: and I thought with myself that there was but two places, heaven and hell; and therefore it must needs go to one of them. Then my wicked and sinful life, which indeed I had lived, came into my mind, which caused me to conclude, that hell was the place provided for it; which caused me to be very

fearful, and to be very sorry that I had so lived; and I desired of the Lord that he would let me live a little longer, and I would not fail to reform my life, and amend my ways; and the Lord was pleased to grant me my desire. Since which time, tho' indeed it is true I have not lived so wickedly as formerly I had done; yet alas, I have come far short of that godly and religious life which I see other men live, and especially my neighbour Nomista; and yet you seem to conceive, that he is not in a good condition; and therefore surely I must be in a miserable condition. Alas! Sir, what do you think will become of me?

§ 1. *Evan.* I do now perceive, that it is time for me to shew how God, in the fulness of time, performed that which he purposed before all time, and promised in time, concerning the helping and delivering of fallen mankind. And touching this point, the scripture testifieth, that God "did, in the fulness of time, send forth his Son, made of a woman, made under the law, to redeem them that were under the law," &c. Gal. iv. 4. That is to say, look how mankind by nature are under the law, as it is the covenant of works *; so was Christ, as man's surety, contented to be: so that now, according to that eternal and mutual agreement, that was betwext God the Father and him, he put himself in the room and place of all the faithful †, Isa. liii. 6. "And the Lord hath laid on him the iniquity of us all.

Then came the law, as it is the covenant of works, and said ‡, I find him a sinner ||, yea, such a one as hath

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* Hooker's soul's just. p. 173.

† That is, all those who have, or shall believe; or, all the elect, which is one and the same, in reality, and in the judgment of our author, expressly declared in the first sentence of his preface.

‡ Luther on Gal. p. 137.

|| By imputation and law-reckoning; no otherways, as a sinner believing in him, is righteous before God. (Thus, Isaac Ambrose, speaking of justification, saith, "This righte-

ouſneſs makes a ſinner ſinleſs." Media, chap. 1. ſect. 2.—Marg. QUOAD REATUM. i. e. as to guilt.) This muſt be owned, to be the meaning of this expreſſion, unleſs one will ſhut one's eyes to the immediately foregoing and following words; I find him a ſinner, ſaid the law; ſuch a one as hath taken ſin upon him. They are the words of Luther, and he was not the firſt who ſpoke ſo. "He made him who was righteous to be a ſinner, that he might make ſinners righteous," ſaith Chryſoſtom on 2 Cor. v. Hom. 11. cit. Owen of juſtification, page 39. Famous proteſtant divines have alſo uſed the expreſſion after him: when our divines (ſaith Rutherford) ſay, "Chriſt took our place, and we have his condition; Chriſt was made us, and made the ſinner, it is true, only in a legal ſenſe." Trial and triumph of faith Serm. 19. Edit. Edinb. 1721. pag 257. "He (Chriſt) was DEBITOR FACTUS a ſinner, a debitor by imputation, a debitor by law, by place, by office, ibid. pag. 245. Charnock argues the point thus; "How could he die, if he were not a reputed ſinner? Had he not firſt had a relation to our ſin, he could not in juſtice have undergone our puniſhment. He muſt, in the order of juſtice, be ſuppoſed a ſinner really, or by imputation; really he was not, by imputation then he was." Vol. 2. Edit. 2. pag. 547. Serm. on 1 Cor. v. 7. Though perſonally he was no ſinner, yet by imputation he was, ſaith the Contin. of Pool's annot. on 2 Cor. v. 21. What Illyricus wrote, ſaith Rivet, That Chriſt might moſt truly be called a ſinner, Bellarmine calls blaſphemy and curſed impudence. Now Bellarmine (himſelf) contends, That Chriſt might attribute our ſins to himſelf, —— therefore he might alſo truly call himſelf a ſinner, while in himſelf innocent, he did repreſent our perſon. What blaſphemy, what impiety is here? Comment. in Pſal. xxii. 1. The ſcripture-phraſe to this purpoſe, is more forcible, 2 Cor. v. 21. "For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him." For as it is more to ſay, We are made righteouſneſs than to ſay, we are made righteous, ſince the former plainly imports a perfection of righteouſneſs, if I may be allowed the phraſe, righteouſneſs not being properly capable of degrees: ſo it is more to ſay, Chriſt was made ſin for the elect world, than to ſay, He was made a SINNER; ſince the firſt of theſe doth, accordingly, point at the univerſality and complete tale of the elect's ſins, from the firſt to the laſt of them, laid on our ſpotleſs Redeemer. Compare Lev. xvi. 21, 22. "And Aaron ſhall—confeſs over him (viz. the Scapegoat, which the apoſtle hath an eye to here) all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat —And the goat ſhall bear upon him all their iniquities." Iſa. liii. 6. "And

taken upon him the sins of all men *; therefore let him die upon the cross. Then said Christ, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast no pleasure. Than said I, Lo, I come to do thy will, O Lord," Heb. x. 5, 6, 7. And so the law proceeding in full scope against him, set upon him, and killed him; and by this means was the justice of God fully satisfied, his wrath appeased, and all true believers acquitted † from

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the Lord (marg.) hath made the iniquities of us all to meet on (Heb. in) him." These two texts give the just notion of the true import of that phrase, "He was made sin for us."

* See the following note.

† Our Lord Jesus Christ died not for, nor took upon him the sins of all and every individual man; but, he died for, and took upon him, the sins of all the elect, John x. 15. and xv. 13. Acts xx. 28. Eph. v. 25. Tit. ii. 14. And no other doctrine is here taught by our author, touching the extent of the Death of Christ. In the preceeding paragraph, where was the proper place for giving his judgment on that head, he purposedly declares it. He had before taught, that Jesus Christ did from eternity become man's surety, in the covenant that past betwixt him and the Father, page 27, 28, 29. A surety puts himself in the place of these, for whom he becomes surety (Gen. xliv. 32, 33.) to pay their debt, Prov. xxii. 26, 27. And our author tells us, that now, when the prefixed time of Christ's fulfilling the eternal covenant, paying the debt he had taken on him, and purchasing man's redemption, by his sufferings, was come; he did, according to the tenor of that covenant, which stated the extent of his suretyship, put himself in the room and place (he saith not, of all men, but) of all the faithful, or elect of God. See note †, p. 136. Jesus Christ thus standing in their room and place, actually to take on the burthen, "the Lord laid on him the iniquities of us all." The which scripture-text can bear no other sense in the connection of it here, than what is the genuine sense of it, as it stands in the holy scripture; namely, that the Father laid on Christ, the iniquities of all the spiritual Israel of God, of all nations, ranks and conditions: for no iniquities could be laid on him, but theirs, in whose room and place he listed himself to receive the burthen, according to the eternal and mutual agreement. These iniquities being thus laid on the

Mediator, the law came and said, I find him such a one, as hath taken on him the sins of all men. This is but an incident expression, on the head of the extent of Christ's death; and it is a scriptural one too. 1 Tim. ii. 6. "Who gave himself a ransom for all;" *i. e.* for all sorts of men; not, for all of every sort. Heb. ii. 9. "That he by the grace of God should taste death for every man;" *i. e.* for every man of those whom the apostle is there treaking of, namely, Sons brought, or to be brought unto glory, ver. 10. "These who are sanctified," Christ's brethren, ver. 11. given to him, ver. 13. and the sense of the phrase, as used here by the author, can be no other: for the sins which the law found, that He had taken on him, could be no other but the sins that the Lord had laid on him; and the sins the Lord had laid on him, were the sins of all the faithful or elect, according to the author; wherefore, in the author's sense, the sins of all men which the law found on Christ, were the sins of all the elect, according to the genuine sense of the scripture-phraseology on that head. And an incident expression, in words which the Holy Ghost teacheth, and determined, in its connection, to the orthodox scriptural meaning, can never import any prejudice to his sentiments, upon that point, purposedly declared before in its proper place. 'Tis true, the author, when speaking of those in whose room Christ put himself, useth not the word alone: and in the holy scripture it is not used neither, on that subject. And it may be observed, that the Spirit of God in the word, doth not open the doctrine of election and reprobation, but upon men's rejecting or imbracing the gospel-offer; the which different events, are then seasonably accounted for, from the depths of the eternal counsel of God. See Luke x. 17.—21, 22. Matth. xxii. 1.—14. Rom. ix. throughout. Eph. i. 3, 4, 5. to every thing there is a season. The author hitherto hath been dealing with the parties, to bring them to Christ; and particularly here, he is speaking for the instruction and direction of a convinced trembling sinner, to wit, Neophytus: and therefore, like a wise and tender man in such a case, he useth a manner of speaking, which being warranted by the word, was fitted to evite the awakening of the ordinary scruples in that case, namely, "It may be I am not elected, it may be Christ died not for me;" and which pointed at the duty of all, and the encouragement that all have, to come to Christ. And all this, after he had, in his very first words to the reader, sufficiently provided for his using such a manner of expression, without prejudice to the truth. Further, the law adds, therefore let him die upon the cross. Wherefore? for their sins, of the laying of which upon him, there is no mention made; or, for the sins of these, in whose room he is expressly said to have put himself, according to the eternal agreement betwixt the

all their sins, both past, present, and to come *.

Father and him? Then said Christ, Lo, I come, viz actually to pay the debt for which I have become surety in the eternal compact; the which, whose it was, according to our author, is already sufficiently declared. The law then set upon him, and killed him: for whom, according to our author? for these surely, in whose room and place he put himself, and so stood. If one considers his account of the effect of all this, one doth not find it to be, as Arminians say, that Christ by the merit of his death, hath so far forth reconciled God the Father to all mankind, that the Father, by reason of his Son's merit, both could, and would and did enter and establish a new and gracious covenant with sinful man, liable to condemnation. Examination of Tilenus pag. 164 Art 2. Sect 2. And obtained for all and every man, a restoration into a state of grace and salvation; so that none will be condemned, nor are liable to condemnation for original sin; but all are free from the guilt of that sin. Teste Turret. loc. 14 Quest. 14. Th. 5. neither doth he tell us, that Christ died, to render sin remissible to all persons, and them salvable, as the continuator of Pool's annot. on Heb ii 9. saith, with other Universalists. But, by this means, saith our author, was the justice of God fully satisfied, his wrath appeased, and all true believers acquitted. Compare Westm. Confess. chap. viii art. 4. this office (namely, of a surety, art. 3.) the Lord Jesus did most willingly undertake, which that he might discharge, he was made under the law, and did perfectly fulfil it, endured most grievous torments, &c. art 5 the Lord Jesus, by his perfect obedience and sacrifice of himself—hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him, chap. 11. art. 3. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified. Wherefore, the author doth not here teach an universal redemption or atonement. Of this more afterward.

* Pardon is the removing of the guilt of sin. Guilt is twofold, (1.) The guilt of eternal wrath, by which the sinner is bound over to the eternal revenging wrath of God: and this, by orthodox divines, is called the guilt of sin, by way of eminency (2.) The guilt of fatherly anger, whereby the sinner is bound over to God's fatherly anger and chastisements for sin. Accordingly, there is a twofold pardon; the one is the removal of the guilt of eternal wrath, and is called legal pardon; the other, the removal of the guilt of fatherly anger,

and is called gospel pardon. As to the latter, the believer is daily to sue out his pardon, since he is daily contracting new guilt of that kind: and this the author plainly teaches afterward in its proper place. As to the former, of which only he speaks here; all the sins of a believer, past, present, and to come, are pardoned together, and at once, in the first instance of his believing. That is to say, the guilt of eternal wrath, for sin then past and present, is actually and formally done away; the obligation to that wrath, which he was lying under for these sins, is dissolved. And the guilt of eternal wrath for sins then to come, is effectually prevented, from that moment for ever; so that he can never come under that kind of guilt any more: and this pardon, as it relates to these sins, is but a pardon improperly so called; being rather a not imputing of them, than a formal remission: forasmuch as a formal remission, being a dissolution of guilt actually contracted, agrees only to sins already committed. Therefore our author here useth the word acquitted, which is of a more extensive signification. All pardon of sin is an acquittance; but all acquittance of sin is not a formal pardon of it; for, at the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment. Short. Catech. But they will not then be formally pardoned. Now, this is the doctrine of the holy scriptures, Rom. iv. 6, 7, 8. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man, to whom the Lord WILL NOT IMPUTE sin." Chap. viii. 1. "There is therefore now no condemnation to them which are in Christ Jesus." That is, not only, they shall never be actually damned, *i. e.* sent to Hell, as that phrase is ordinarily taken; for that is the privilege of all the elect, even before they believe, while yet, they are under condemnation, according to the scripture. But, there's no binding over, of them that are in Christ, to eternal wrath; no guilt of that kind to them. Compare John iii. 18. "He that believeth on him, is not condemned; but he that believeth not, is condemned already." "The one (viz. justification) doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation." Larger Catech. Quest. 77. "Albeit sin remain, and continually abide in thir our mortal bodies, yet it is not imputed unto us, but is remitted and covered with Christ's justice," (*i. e.* righteousness) Old Confess. art. 25. Quest. What then is our only joy in life and death? Ans. That all our sins, bypast, present, and to come are buried; and Christ only is made our wisdom, justification, sanctification and redemption, 1 Cor i. 30. Craig's Catech. Quest. 43. The liberty which Christ hath purchased for believers under the

So that the law, as it is the covenant of works, hath not any thing to say to any true believer *: for indeed they are dead to it, and it is dead to them.

Nom. But, Sir, how could the sufferings of Christ, which in respect of time were but finite, make full satisfaction to the justice of God, which is infinite.

Evan. Though the sufferings of Christ in respect of time, were but finite, yet in respect of the person that suffered, his sufferings came to be of infinite value; for Christ was God and man in one person, and therefore his sufferings were a sufficient and full ransom for man's soul, being of more value than the death and destruction of all creatures.

Nom. But, Sir, you know that the covenant of works requires man's own obedience or punishment, when it saith, "He that doth these things shall live in them; and, cursed is every one that continueth not in all things which are written in the book of the law to do them:"

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gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law." Westm. Confess. chap. xx. art. 1. See chap. xi. art. 5. chap. xvii. art. 3. They (the Arminians) do utterly deny that no sins of the faithful, how great and grievous soever they be, are imputed unto them; or that all their sins present and future are forgiven them. Exam. of Tilen. Pag. 226. art. 5. sect. 5.

* "What things soever it saith, it saith to them who are under it." Rom. iii. 19. But believers are not under it, not under the law, as the covenant of works, chap. vi. 14. Therefore it saith nothing to them. As such, it said all to Christ in their room and place; and without the Mediator's dishonour, it cannot repeat its demands on them, which it made upon him, as their surety. Meanwhile, the law, as a rule of life to believers, saith to them all, in the name and authority of God the Creator and Redeemer, Matth. v. 48. "Be ye therefore perfect, even as your Father which is in heaven is perfect" Howbeit, they are under a covenant, under which, though no less is required; yet less is accepted, for the sake of Christ their covenant head.

How then could believers be acquitted from their ſins by the death of Chriſt?

Evan. For anſwer hereunto, I pray you conſider, that though the covenant of works requires man's own obedience or puniſhment, yet it no where diſalloweth or excludeth that which is done or ſuffered, by another in his behalf; neither is it repugnant to the juſtice of God *: for ſo there be a ſatisfaction performed by man, thro' a ſufficent puniſhment for the diſobedience of man, the law is ſatisfied, and the juſtice of God permitteth that the offending party be received into favour †: and God acknowledgeth him, after ſuch ſatisfaction made, as a juſt man, and no tranſgreſſor of the law; and tho' the ſatisfaction be made by a ſurety, yet when it is done, the principal is by the law acquitted. But yet, for the further proof and confirmation of this point, we are to conſider, that as Jeſus Chriſt the ſecond Adam entered into the ſame covenant that the firſt Adam did ‡; ſo by him was done whatſoever the firſt Adam had undone. So the caſe ſtands thus, that like as whatſoever the firſt Adam did, or befel him, was reckoned as done by all mankind, and to have befallen them: even ſo, whatſoever Chriſt did, or befel him, is to be reckoned as to have been done by all believers, and to have befallen them. So that as ſin cometh from Adam alone to all mankind, as he in whom all have ſinned; ſo from Jeſus Chriſt alone cometh righteouſneſs unto all that are in him, as he in whom they all have ſatisfied the juſtice of God ‖. For as by being in Adam, and one with him, all did in him, and with him, tranſgreſs the commandment of God; even ſo, in reſpect of faith, whereby believers are ingrafted into Chriſt, and ſpiritually made one with him, they did all in him, and with him, ſatisfy the juſtice of God, in his death and

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* Urſin. Cat. † Pemb. Vind. Fid.

‡ See page 55. note ‡.

‖ Forbes on juſt. p. 89.

sufferings *. And whosoever reckons thus, reckons

* Namely, in the sense of the law: for in the law-reckoning, as to the payment of a debt, and fulfilling of a covenant, or any the like purposes, the surety and original debitor, the federal head or representative, and the represented, are but one person. And thus the scripture, determining Adam to be the figure (or type) of Christ, Rom. v. 14. teacheth upon the one hand, that all mankind sinned in Adam, ver. 12. and die in him, 1 Cor. xv. 22. And on the other hand, that believers were crucified with Christ, Gal. ii. 20. and raised up in him, Eph. ii. 6. The covenant (of works) being made with Adam, as a public person—all mankind—sinned in him, Larg. Catech. Quest. 22. The covenant of grace was made with Christ, as the second Adam, Quest. 31. He—satisfied divine justice—the which he did as a public person, the head of his church, Quest. 52. "That the righteousness of the law, saith the apostle, might be fulfilled in us," Rom. viii. 4. So believers satisfied in him, as they sinned in Adam. "The threatning of Death (Gen. ii. 17.) is fulfilled in the elect, so that they die, and yet their lives are spared; they die, and yet they live; for they are reckoned in the law to have died, when Christ their surety died for them. Fergusson on Gal. ii. 20. Although thou, saith Beza, hast satisfied for the pain of thy sins in the person of Jesus Christ. Beza's Confess. Point 4. art. 12. What challenges Satan or conscience can make against the believer,—hear an answer: I was condemned, I was judged, I was crucified for sin, when my surety Christ was condemned, judged and crucified for my sins.—I have paid all, because my surety hath paid all. Rutherford's trial and triumph of faith. Serm. xix. pag. 258. As in Christ we satisfied, so likewise in Adam we sinned." Flint Examin. pag. 144. This doctrine, and the doctrine of the formal imputation of Christ's righteousness to believers, stand and fall together. For if believers be reckoned in law, to have satisfied in Christ; then his righteousness, which is the result of his satisfaction, must needs be accounted theirs: but if there be no such law-reckoning, Christ's righteousness cannot be imputed to them, otherways than as to the effects of it; for the judgment of God is always according to truth, Rom. ii. 2. This the Neonomians are aware of, and deny both; reckoning them Antinomian principles, as they do, many other Protestant doctrines. Hear Mr Gibbons. They (viz. the Antenomians) are dangerously mistaken, in thinking, that a believer is righteous in the sight of God, with the self same active and passive righteousness, wherewith Christ was righteous, as tho' believers suffered in Christ, and obeyed in Christ. Morn.

according to ſcripture. For in Rom. v. 12. all are ſaid to have ſinned in Adam's ſin; in whom all have ſinned, ſaith the text, namely in Adam as in a public perſon *: all men's acts were included in his, becauſe their perſons were included in his. So likewiſe in the ſame chapter it is ſaid, that death paſſed upon all men; namely for this, that Adam's ſin was reckoned for theirs. Even ſo, Rom. vi. 10. The apoſtle, ſpeaking of Chriſt, ſaith, "in that he died, he died unto ſin; but in that he liveth, he liveth unto God:" ſo likewiſe, ſaith he in the next verſe, "reckon ye yourſelves to be dead into ſin, but alive unto God, thro' Jeſus Chriſt our Lord." And ſo, as touching the reſurrection of Chriſt, the apoſtle argues, 1 Cor. xv. 20. That all believers muſt and ſhall ariſe, becauſe "Chriſt is riſen, and is become the firſt fruits of them that ſleep." Chriſt as the firſt fruits ariſeth, and that in the name and ſtead of all believers; and ſo they riſe in him, and with him: for Chriſt did not riſe as a private perſon, but he aroſe as the public head of the church; ſo that in his ariſing all believers did virtually ariſe. And as Chriſt, at his reſurrection, was juſtified and acquitted from all the ſins of all believers, by God his Father †, as having now fully ſatisfied for them; even ſo were they ‡.

Exerc. Method. Serm. 19. pag. 423. On the other hand, the Weſtminſter divines teach both as ſound and orthodox principles, affirming Chriſt's righteouſneſs, obedience, and ſatisfaction, themſelves, to be imputed to believers, or reckoned their righteouſneſs, obedience, and ſatisfaction. "Juſtification is an act of God's free grace, wherein he pardoneth all our ſins, and accepteth us as righteous in his ſight, only for the righteouſneſs of Chriſt imputed to us. Short. Catech. —only for the perfect obedience and full ſatisfaction of Chriſt, by God imputed to them. Larg. Catech. Queſt. 70. —By imputing the obedience and ſatisfaction of Chriſt unto them." Weſtm. Confeſſ. chap. xi. art. 1.

* Tho. Goodwin Chriſt ſet forth, p. 87. Rom. vi. 10, 11.

† Smith on the Creed.

‡ Virtually juſtified, not actually; in his juſtification; even

And thus you see, the obedience of Christ being imputed unto believers, by God, for their righteousness, it doth put them into the same estate and case, touching righteousness unto life * before God, wherein they should have been, if they had perfectly performed the perfect obedience of the covenant of works, Do this, and thou shalt live †.

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as in his resurrection, they did virtually arise. That this is the author's meaning, is evident from his own words, pag. 148. where, speaking of Neophytus, he saith expressly, "He was justified meritoriously in the death and resurrection of Christ; but yet he was not justified actually, till he did actually believe in Christ."

* So called to distinguish it from inherent righteousness, which is righteousness from life.

† This is a weighty point, the plain and native result of what is said; namely, That since Jesus Christ hath fully accomplished what was to have been done, by man himself, for life, according to the covenant of works; and that the same is imputed to believers; therefore believers are in the same state, as to righteousness unto life, that they would have been in, if man himself had stood the whole time appointed for his trial. And here is the true ground, in law, of the infallible perseverance of the saints: their time of trial for life is over, in their head, the second Adam; the prize is won. Hence, the just by faith are intitled to the same benefit, which Adam by his perfect obedience would have been intitled to: compare Rom. x. 5. "The man which doth these things shall live," with Hab. ii. 4. "The just by his faith shall live:" the which is the true reading, according to the original. And here, for clearing of the following purpose, of the believer's freedom from the law, as it is the covenant of works, let it be considered; that, if Adam had stood, till the time of his trial had been expired, the covenant of works would indeed, from that time have remained his everlasting security for eternal life, like a contract held fulfilled by the one party: but, as in the same case, it could have no longer remained to be the rule of his obedience; namely, in the state of confirmation. The reason is obvious, viz. that the subjecting of him still to the covenant of works, as the rule of his obedience, would have been a reducing him to the state of trial, he was in before, and a setting him anew to work for what was already his own, in virtue of his (supposed) fulfilling of that covenant. Nevertheless, 'tis absolutely impossible, but the creature, in any state whatso-

§ 2. *Nom.* But, Sir, are all believers dead to the law, and the law dead to them, say you?

Evan. Believe it man, as the law is the covenant of works, all true believers are dead unto it, and it is dead unto them *: for they being incorporated into Christ, what the law or covenant of works did to him, it did the same to them; so that when Christ hanged on the cross, all believers, after a sort, hanged there with him. And therefore, the apostle Paul having said, Gal. ii. 19. "I thro' the law, am dead to the law;" adds in the next verse, "I am crucified with Christ:" which words the apostle brings as an argument, to prove that he was dead to the law; for the law had crucified him with Christ. Upon which text, Luther saith, "I likewise am crucified and dead to the law, forasmuch as I am crucified and dead with Christ †." And again, "I believing in Christ, am also crucified with Christ." In like manner, the

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ever, must be bound to, and own obedience unto the Creator: and being still bound to obedience, of necessity, he behoved to have had a rule of that obedience; as to which rule, since the covenant of works could not be, what remains, but that the rule of obedience, in the state of confirmation, would have been the law of nature, suited to man's state of immutability improperly so called, and so divested of the form of the covenant of works, namely, its promise of eternal life, and threatening of eternal death, as it is, and will be, in heaven for ever? The application is easy, making always, as to the rule of believers obedience, suitable reserves for the imperfection of their state, in respect of inherent righteousness: the which imperfection, as it leaves room for promises of fatherly smiles, and threatenings of fatherly chastisements, so it makes them necessary; but these also shall be done away in heaven, when their real estate shall be perfect, as their relative state is now.

* Rom. vii. 4. "Wherefore, my brethren, ye also are become dead to the law." Gal. ii 19 "I thro' the law am dead to the law." And this, according to the nature of co-relates, concludes the law, as it is the covenant of works, to be dead also to believers. Col. ii. 14. "Nailing it to his cross:"

† On Gal. p. 81.

apoſtle ſaith to the believing Romans, "So ye, my brethren, are dead alſo to the law, by the body of Chriſt," Rom. vii. 4. Now by the body of Chriſt, is meant the paſſion of Chriſt upon the croſs *, or, which is all one, the ſufferings of Chriſt in his human nature. And therefore, certainly we may conclude with godly Tindal, that all ſuch are dead concerning the law, as are by faith crucified with Chriſt †.

Nom. But I pray you, Sir, how do you prove that the law is dead to a believer?

Evan. Why, as I conceive, the apoſtle affirmeth it, Rom. vii. 1, 6.

Nom. Surely, Sir, you do miſtake; for I remember the words of the firſt verſe are, "how that the law hath dominion over a man as long as he liveth;" and the words of the ſixth verſe are, "but now we are delivered from the law, that being dead wherein we were holden," *&c.*

Evan. I know right well, that in our laſt tranſlation the words are ſo rendered; but godly and learned Tindal renders it thus, Remember ye not, brethren, that the law hath dominion over a man as long as it endureth? and Biſhop Hall paraphraſeth upon it thus, Know ye not, brethren, that the Moſaical law hath dominion over a man that is ſubject unto it, ſo long as the ſaid law is in force? ſo likewiſe Origen ‡, Ambroſe, and Eraſmus, do all agree, that by theſe words, while (he) or (it) liveth, we are to underſtand, as long as the law remaineth. And Peter Martyr is of opinion, that theſe words, while (he) or (it) liveth, are differently referred, either to the law, or to the man; for, ſaith he, "the man is ſaid to be dead," ver. 4. "and the law is ſaid to be dead," ver. 6. Even ſo, becauſe the word (he) or (it) ‖, mentioned verſe 1. do ſignify both ſexes in

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* Dr Willet on the text. Elton on the text.
† On the text.
‡ Alledged by Dr Willet on Rom.
‖ See Dr Willet again.

the Greek, Chryſoſtom thinketh that the death both of the law and the man, is inſinuated. And Theophylact, Eraſmus. Bucer, and Calvin, do all underſtand the ſixth verſe, of the law being dead. And as the death of a believer to the law, was accompliſhed by the death of Chriſt, even ſo alſo was the law's death to him: even as Mr Fox *, in his ſermon of Chriſt crucified, teſtifieth, ſaying, here have we upon one croſs, two crucifixes, two the moſt exellent potentates, that ever were, the Son of God, and the law of God, wreſtling together about man's ſalvation, both caſt down, and both ſlain upon one croſs; howbeit, not after a like ſort. Firſt, the Son of God was caſt down, and took the fall, not for any weakneſs in himſelf, but was content to take it for our victory; by this fall, the law of God, in caſting him down, was caught in his own trap, and ſo was faſt nailed hand and foot to the croſs, according as we read in Saint Paul's words, Col. ii. 14. And ſo Luther †, ſpeaking to the ſame point, ſaith, "This was a wonderful combat, where the law, being a creature, giveth ſuch an aſſault to his Creator, in practiſing his whole tyranny upon the Son of God. Now therefore, becauſe the law did ſo horribly and curſedly ſin againſt his God, it is accuſed and arraigned. And as a thief and curſed murderer of the Son of God, loſeth all his right, and deſerveth to be condemned. The law therefore is bound, dead, and crucified to me ‡. It is not only overcome, condemned, and ſlain unto Chriſt, but alſo to me, believing in him, unto whom he hath freely given this victory ||. Now then, although according to the apoſtle's

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* Fox, that wrote the book of martyrs.

† On Gal. p. 184. ‡ Ibid. page 185.

|| This is cited from Luther on the epiſtle to the Galatians, according to the Engliſh tranſlation, and is to be found there, Fol. 184. p 1, 2. Fol. 185. p. 1. Fol. 82. p. 1. His own words from the Latin original, after he had lectured that epiſtle a

second time, as I find them in my copy printed at Franckfort, 1563, are here subjoined. "Hoc profecto mirabile duellum est, ubi lex creatura, cum Creatore sic congreditur, et præter omne jus, omnem tyrannidem suam in Filio Dei exercet, quam in nobis filiis iræ exercuit." Luth. Comment. in Gal. iv. 4, 5. p. (mihi) 598. "Ideo lex tanquam latro et sacrilegus homicida Filii Dei, amittit jus et meretur damnari." Ibid. p. 600. "Ergo lex est mihi surda, ligata, mortua et crucifixa." Ibid. Cap. ii. 20. Pag. 280. "Conscientia apprehendens hoc apostoli verbum, Christus a lege nos redemit—— sancta quadam superbia insultat legi, dicens·—— nunc in posterum non solum Christo victa & strangulata es, sed etiam mihi credenti in eum, cui donavit hanc victoriam." Pag. 600. That great man of God, a third Elias, and a second Paul (if I may venture the expression) tho' he was no inspired teacher, was endued with a great measure of the spirit of them both; being raised up of God for the extraordinary work of the reformation of religion from Popery, while all the world wondered after the beast. The lively savour he had of the truths of the gospel, in his own soul, and the fervour of his spirit in delivering them, did indeed carry him as far from the modern politeness of expression, as the admiration and affectation of this last, is like to carry us off from the former. What he designed, by all this triumph of faith, is summed up in a few words immediately following these last cited: "this, saith he, the law, (viz. as it is the covenant of works) is gone for ever as to us, providing we abide in Christ. This he chose to express in such figurative terms, that that great gospel truth, might be the more impress on his own heart, and the hearts of his scholars; being prompted thereto by his experience of the necessity, and withal of the difficulty, of applying it by faith to his own case, in his frequent deep soul-exercises and conflicts of conscience. Therefore, saith he, feeling thy terrors and threatenings, O law, I dip my conscience over head and ears, into the wounds, blood, death, resurrection and victory of Christ; besides him, I will see and hear nothing at all. This faith is our victory, whereby we overcome the terrors of the law, sin, death, and all evils, but not without a great conflict. Ibid. pag. (mihi) 597. And speaking on the same subject elsewhere, he has these remarkable words, "It is easy to speak these things, but happy he that could know them aright in the conflict of conscience." Comment. in Gal. ii. 19. p. 259. Now, to turn outward the wrong side of the picture of his discourse, to make it false, horrid, prophane, and blasphemous, is hard. At this rate, many scripture-texts must suffer, not to speak of approven human writers. I instance only in that of Elias, (1 Kings xviii. 27.) "He (to wit, Baal) is a God; either he is talking, or he is pursuing, or he is in a journey, or peradventure,

he ſleepeth, and muſt be awaked." Yet I compare not Luther's commentary to the inſpired writing; only, where the holy ſcripture goes before, one would think, he might be allowed to follow. Here is an irony, a rhetorical figure: there is a proſopopeia, or feigning of a perſon, another rhetorical figure; and the learned and holy man tells us withal, That Paul uſed it before him, on the ſame ſubject, repreſenting the law, as a moſt potent perſonage, who condemned and killed Chriſt; whom he, having overcome death, did in like manner conquer, condemn and kill. For which he cites Eph. ii. and chap. iv. Epiſtles to the Rom. Cor. Col. p. 599. Now, albeit the law (as it is the covenant of works) not being a perſon indeed, but a moſt holy law of God, was incapable of real arraignment, ſin, theft, or murder: yet one being allowed to ſpeak figuratively of it, as ſuch a perſon before-mentioned; and finding the Spirit of God to teach, that it was crucified, Jeſus Chriſt nailing it to his croſs, Col. ii. 14. What impiety, what blaſphemy is there, in aſſigning crimes to it, for which it was crucified; crimes of the ſame nature with its crucifixion, that is, not really and literally ſo, but figuratively only? And the crucifying of a perſon, as it purpoſeth his arraignment, accuſation, and condemnation; ſo it implies his binding and death: all which, the decency of the parable requires. And the ſame decency requiring the rhetorical feigning of crimes, as the cauſe of that crucifixion; they could be no other, but theſe that are aſſigned: foraſmuch as Jeſus Chriſt is here conſidered, not as a ſinner by imputation, but as abſolutely without guilt; though in the mean time, the ſins of all the elect, were readily imputed to him, the which, in reality, juſtified the holy law's procedure againſt him. Moreover, upon the crucifixion, it may be remembered how the apoſtle proves Chriſt to have been made a curſe for us; for, faith he, "it is written, curſed is every one that hangeth on a tree," Gal. iii. 13. The which, if any ſhould apply to the law, as the covenant of works, in a figurative manner, as its crucifixion muſt be underſtood, it could import no more (by reaſon of the nature of the thing) than an utter abolition of it, with reſpect to believers, which is a great goſpel-truth. And here alſo, one may call to mind the ſcripture-phraſes, Rom. vii. 5. "The motions of ſins, which were by the law." Chap. viii. 2. "The law of ſin and death"——— "The covenant of works called the law of ſin and death." Pract. Uſe of Sav. Knowl. Confeſſ. pag. 382. Edit. 5. Fig. 3. 1 Cor. xv. 56. "The ſtrength of ſin is the law."

After all, for my own part, I would neither uſe ſome of theſe expreſſions of Luther's, nor dare I, ſo much as in my heart, condemn them in him: the reaſon is one; becauſe of the want

intimation, Rom. vii. at the beginning. The covenant of works, and man by nature, be mutually engaged each to other, so long as they both live; yet if, when the wife be dead, the husband be free, then much more, when he is dead also.

Nom. But, I pray, Sir, what are we to understand by this double death, or wherein doth this freedom from the law consist?

Evan. Death is nothing else but a dissolution, or untying of a compound or a separation between matter and form; and therefore, when the soul and body of man is separated, we say he is dead: so that, by this double death, we are to understand nothing else, but that the bargain, or covenant, which was made between God and man at the first, is dissolved, or untyed: or that the matter and form of the covenant of works is separated to a believer. So that the law of the ten commandments, doth neither promise eternal life, nor threaten eternal death to a believer, upon condition of his obedience, or disobedience to it *: neither doth a believer, as he is a

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of that measure of the influences of grace, which I conceive he had, when he uttered these words. And the same I would say of the several expressions of the great Rutherford's, and of many eminent ministers, in their day signally countenanced of God, in their administrations. Hear Luther himself, in his preface to that book, pag. (mihi) 10. These our thoughts, saith he, on this epistle do come forth, not so much against those, (viz. the church's enemies) as for the sake of our own, (viz. her friends) who will either thank me for my diligence, or will pardon my weakness, and rashness. 'Tis pity the just expectation of one, whose name will be in honour in the church of Christ, while the memory of the reformation from Popery is kept up, should be frustrated.

* The law of the ten commandments given to Adam, as the covenant of works, promised eternal life, upon condition of obedience; and threatned eternal death, in case of disobedience; and this was it, that made it the covenant of works. Now, this covenant-frame of the law of the ten commands being dissolved as to believers, it can no more promise nor threaten them at

believer, either hope for eternal life, or fear eternal death, upon any such terms *. No, "we may assure ourselves, that whatsoever the law saith, on any such

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that rate The scripture indeed testifies, that "Godliness hath the promise, not only of the life that now is, but also of that which is to come," 1 Tim. iv. 8. There being an infallible connection between godliness and the glorious life in heaven, established by promise, in the covenant of grace: but in the mean time, 'tis the obedience and satisfaction of Christ, apprehended by faith; and not our godliness, that is the condition upon which that life is promised, and upon which a real Christian, in a dying hour, will venture to plead for a share in that life. It is likewise certain, that not only are unbelievers, in virtue of the covenant of works, which they remain under, liable to eternal death as the just reward of sin: but there is, by that covenant, a twofold connection established; the one 'twixt a state of unbelief, irregeneracy, impenitency and unholiness, and eternal death; the other, 'twixt acts of disobedience, and eternal death. The former is absolutely indissoluble, and cannot but eternally remain: so that whosoever are in that state of sin, while they are in it, they must needs be in a state of death, bound over to the wrath of God, by virtue of the threatening of the law. But then, it is impossible that believers in Christ can be in that state of sin. So these, and the like sentences, "He that believeth not shall be damned," Mark xvi. 16. "Except ye repent, ye shall all likewise perish," Luke xiii. 3. "If ye live after the flesh, ye shall die," Rom. viii. 13. do indeed bind over unbelievers to eternal death: but they do not otherwise concern believers, than as they set before them a certain connection of two events, neither of which, can ever be found in their case. And yet the serious consideration of them, is of great and manifold use to believers, as a serious view of every part of the covenant of works is; particularly to move them to grow up more and more into Christ, and to make their calling and election sure. As to the latter connection, viz. betwixt acts of disobedience and eternal death, it is dissoluble, and in the case of the believer, actually dissolved: so that none have warrant to say to a believer, "If thou sin, thou shalt die eternally;" Forasmuch as the threatening of eternal death, as to a believer, being already satisfied, in the satisfaction of Christ, by faith apprehended, and imputed of God to him; it cannot be renewed on him, more than one debt can be twice charged, namely, for double payment.

* But on the having, or wanting of a saving interest in Christ,

terms, it saith to them who are under the law," Rom. iii. 19. But believers " are not under the law, but under grace," Rom. vi. 14. and so have escaped eternal death, and obtained eternal life, only by faith in Jesus Christ * : " For by him all that believe are justified from all things, from which they could not be justified by the law of Moses," Acts xiii. 39. " For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life," John iii. 16.

And this is that covenant of grace, which as I told you, was made with the fathers by way of promise, and so but darkly ; but now the fulness of time being come, it was more fully opened and promulgated.

Ant. Well, Sir, you have made it evident and plain, that Christ hath delivered all believers from the law, as it is the covenant of works ; and that therefore they have nothing at all to do with it.

Evan. No indeed, none of Christ's are to have any thing to do with the covenant of works, but Christ only. For although in the making of the covenant of works, at first, God was one party, and man another ; yet in making

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* This is a full proof of the whole matter. For how can the law of the ten commands, promise eternal life, or threaten eternal death, upon condition of obedience or disobedience, to those who have already escaped eternal death, and obtained eternal life by faith in Christ ? The words which the Holy Ghost teacheth, are so far from restraining the notion of eternal life to glorification ; and of eternal death to the misery of the damned in hell; that they declare the soul upon its union with Christ, to be as really possessed of eternal life, as the saints in heaven are; and without that state of union, to be as really under death, and the wrath of God, as the damned in hell are; though not in that measure. (The term eternal death is not, as far as I remember, used in scripture.) And this agreeable to the nature of the things; for as there is no mids betwixt life and death, in a subject capable of either ; so 'tis evident, the life communicated to the soul, in its union with Christ, the quickening Head, can never be extinguished for the ages of eternity, John xiv. 19. And the sinner's death under the guilt and power of sin, is, in

it the second time *, God was on both sides; God simply considerd in his essence, was the party opposite to man; and God the second person, having taken upon him to be incarnate, and to work man's redemption, was on man's side, and takes part with man, that he may reconcile him to God, by bearing man's sins, and satisfying God's justice for them, (and Christ paid God †, till he said he had enough, he was fully satisfied, fully contented, Matth. iii. 17. "This is my beloved Son, in whom I am well pleased:" Yea, God the Father was well pleased, and fully satisfied from all eternity, by virtue of that covenant that was made betwixt them.) And thereupon all Christ's people were given to him in their election, Eph. i. 4. ‡. "Thine they were, saith Christ, and thou gavest them me,"

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its own nature, eternal; and can never end, but by a work of almighty power, which raiseth the dead, and calleth things that are not, to be, as if they were. 1 Thess. i. 10. "Jesus which delivered us from the wrath to come." 1 John iii. 14. "We know that we have passed from death unto life." John iii. 36. "He that believeth on the Son, hath everlasting life; and he that believeth not on the Son, shall not see life, but the wrath of God abideth on him." Chap. v. 24. "He that believeth—hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Chap. vi. 47. "He that believeth on me, hath everlasting life." Ver. 54. "Whoso eateth my flesh, and drinketh my blood, hath eternal life."—— 1 John v. 12, 13. "He that hath the Son, hath life: and he that hath not the Son of God, hath not life. These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life." See Rom. viii. 1. John iii. 16, 18. and xvii. 3.

* See the note ‡ page 55.

† All the demands of the covenant of works, on the elect world.

‡ That he, taking on their nature, might answer the demands of the covenant of works for them. Eph. i. 4. "According as he hath chosen us in him." We are said to be chosen in Christ, not that Christ is the cause of election; but that electing love, flowing immediately from God, to all the objects of it, the Father, did in one and the same decree of election, chuse the head and members of the happy body; yet Christ the head, first,

John xvii. 6. And again, saith he, "the Father loveth the Son, and hath given all things into his hands," John iii. 35. That is, he hath intrusted him with the œconomic*, and actual administration of that power in the church, which originally belonged unto himself. And hence it is, that Christ also saith, "the Father judgeth no man, but hath committed all judgment to his Son," John v. 22.

(in the order of nature) then all these who make up his body, who were thereby given to him, to be redeemed and saved, by his obedience and death: the which, being by him accepted, He, as elect-Mediator and head of elect men, had full power, and furniture for the work, made over to him. And thus may we conceive, the second covenant to have been concluded; agreeable to the scripture-account of that mystery. This, the author says, was done thereupon: Not upon the Father's being well pleased, and fully satisfied, by virtue of the covenant made; the which, is the effect of the covenant, whereas, this is one of the transactions or parts of the covenant, as all the following words, brought to illustrate it, do plainly carry it: but, upon God the Son, his being on the other side, in making of the second covenant; the which, is the principal purpose in this paragraph, the explication whereof, was interrupted by the adding of a sentence concerning the execution and effect of the glorious contrivance. In making of the second covenant, the second person of the ever blessed Trinity, considered simply as such, is one of the parties. Thereupon, in the decree of election, designing, as is said, both head and members, He is chosen Mediator and Head of the election, to be their incarnate Redeemer: the which headship accepted, He, as Mediator and Head of the election, took upon him to be incarnate, and in their nature, to satisfy the demands of the covenant of works, for them. Isa. xlii. 1. Eph. i. 4. Psal. xl. 6, 7, 8. Westminster Confession, chap. viii. art. 1. "It pleased God, in his eternal purpose, to chuse and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man—the Head and Saviour of his church;—Unto whom he did, from all eternity, give a people to be his seed, and to be by him in time redeemed," &c. Chap iii. art. 5. These of mankind, that are predestinated unto life, God—hath chosen in Christ, unto everlasting glory, out of his meer free grace and love." Compare what the author writes on this subject, p. 26.—29.

* Reynolds on Psal. cx. p. 7.

So that all the covenant that believers are to have regard unto, for life and salvation, is the free and gracious covenant that is betwixt Christ, or God in Christ, and them *. And in this covenant there is not any condition, or law to be performed on man's part, by himself †: no, there is no more for him to do, but only to know and believe that Christ hath done all for him ‡.

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* *i. e.* The covenant of grace only, not the covenant of works.

† To wit, for life and salvation; the same being already performed by Jesus Christ. He having, in the second covenant, undertaken to satisfy all the demands of the covenant of works, did do all that was to be done or wrought for our life and salvation. And if it had not been so, life and salvation had remained eternally without our reach; for how is it possible, we should perform, do, or work, until we get life and salvation? what condition or law are we fit for performing of, while we are dead, and not saved from, but lying under, sin, the wrath and curse of God? see the following note.

‡ Namely, all that was to be done, for life and salvation. And neither repentance, nor sincere (imperfect) obedience, nay, nor yet believing itself, is of that sort; tho' all of these are indispensibly necessary in subjects capable of them. This expression bears a kind of MIMESIS or imitation, usual in conversation, and used by our blessed Saviour on this subject, John vi. 28, 29. "Then said they unto him, what shall we do, that we might WORK the works of God? Jesus answered and said unto them, this is the WORK of God, that ye believe." The design of it plainly is, to confront the humour, that is naturally in all men, for doing and working for life and salvation, when once they begin to lay these things to heart; there is no more, says the author, for him to do, but only to know and believe that Christ hath DONE all for him: and therefore the expression is not to be strained besides its scope. However this is true faith, according to the scripture, whether all saving faith be such a knowledge and believing, or not: and that knowledge and believing are capable of degrees of certainty, and may be mixt with doubting, without overturning of the reality of them, Isa. liii. 11. "By his knowledge shall my righteous servant justify many." John xvii. 3. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Gal. ii. 20. "I live by the faith of the Son of God, who loved me, and gave himself for me." Rom. x. 9. "If

Wherefore, my dear neighbour Neophytus, to turn my ſpeech particularly to you, becauſe I ſee you are in heaveineſs: I beſeech you to be perſuaded, that here you are to work nothing, here you are to do nothing, here you are to render nothing unto God, but only to receive the treaſure *, which is Jeſus Chriſt, and

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thou—ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved." To believe that God hath raiſed him from the dead, is to believe that he has perfected the work, and done all that was to be done for life and ſalvation to ſinners: but is this enough to conſtitute ſaving faith? ſurely it is not; for devils may believe that: therefore it muſt be believed with particular application to one's ſelf, intimated in the phraſe, believing in thine heart; and this is what devils and reprobates never reach unto, howbeit theſe laſt may pretend to know and believe, that Chriſt is raiſed from the dead for them, and ſo hath done all for them; even as they alſo may pretend to receive and reſt on him alone for ſalvation. But in all this, one who truely believes, may yet have ground to ſay with tears, "Lord, I believe, help thou mine unbelief," Mark ix. 24.

Nevertheleſs, under this covenant, there is much to do; a law to be performed and obeyed, tho' not for life and ſalvation, but from life and ſalvation received; even the law of the ten commandments, in the full extent thereof, as the author doth, at large, expreſsly teach, in its proper place, in this and the ſecond volume.

This is the good old way (according to the ſcriptures, Acts xvi. 30, 31. Matth. xi. 28, 29. Tit. ii. 11, 12.) if the famous Mr John Davidſon underſtood the Proteſtant doctrine.—— "Q. Then the ſalvation of man, ſaith he, is ſo fully wrought and perfectly accompliſhed by Chriſt in his awin perſon, that nothing is left to be done or wrought by us in our perſons, to be onie cauſe of the leaſt part thereof? A That is moſt certaine." Mr J. Davidſon's Catechiſm, Edit. Edinb. 1708 pag 15. "Sa we are perfitely ſaved by the warkes, whilk Chriſt did for us in his awin perſon, and nawayes by the gude warkes, whilk he workes in us, with and after faith. Marg. Here is the maine point and ground of our diſagreement with the Papiſts. Ibid. Pag. 46. Reſts then any thing for us to doe, after that we are perfitely juſtified in God's ſight, by faith in Chriſt? Diſciple. Yes, very meikle, albeit na wayes to merite ſalvation; but only to witneſs, by the effects of thankfulneſs, that we ARE truly SAVED." Ibid. pag. 48, 49.

* Luther on Gal. p. 69. 194.

apprehended him in your heart by faith, although you be never so great a sinner *. And so shall you obtain forgiveness of sins, righteousness, and eternal happiness; not as an agent, but as a patient; not by doing, but by receiving †. Nothing here cometh betwixt, but faith only, apprehending Christ in the promise ‡.—" This then is perfect righteousness, to hear nothing, to know nothing, to do nothing of the law of works, but only to know and believe that Jesus Christ is now gone to the Father, and sitteth at his right hand, not as a judge, but is made unto you of God, wisdom, righteousness, sanctification and redemption ||. Wherefore, as Paul and

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* See the two foregoing notes. And hear another passage from the same book, whence this is taken, namely, the English translation of Luther's commentary on the epist. to the Galat. f. 75. " Good works ought to be done—the example of Christ is to be followed—: well, all these things will I gladly do. What then followeth? Thou shalt then be saved, and obtain everlasting life. Nay, not so. I grant indeed that I ought to do good works, patiently to suffer troubles and afflictions, and to shed my blood also, if need be, for Christ's cause: but yet am I not justified, neither do I OBTAIN SALVATION THEREBY."

† This is the stile of the same Luther, who useth to distinguish betwixt active and passive righteousness, *i. e.* the righteousness of the law, and the righteousness of faith; agreeable to Rom. iv. 5. " But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

‡ The passage at more length is this: " The marriage is made up without all pomp and solemnity: that is to say, nothing at all cometh between, no law, nor work is here required. Here is nothing else but the Father promising—and I receiving—but these things, without experience and practice, cannot be understood." Luther ubi sup. f. 194.

|| These words also are Luther's, in his argument of the epistle to the Galatians, p. 24. of the Latin copy; and f. 7. of the translation: but what our author reads, nothing of the law of works, is, in Luther's own words, nothing of the law, or of works; the sense is the same. What concerns the assurance in the nature of faith, which these words seem to bear, we'll meet with anon.

Silas said to the jailor, so say I unto you, "Believe on the Lord Jesus Christ, and thou shalt be saved;" that is, be verily persuaded in your heart, that Jesus Christ is yours, and that you shall have life and salvation by him; that whatsoever Christ did for the redemption of mankind, he did it for you * †.

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* Definition of faith.

† In this definition of saving faith, there is the general nature or kind of it, *viz.* A real persuasion, agreeing to all sorts of faith divine and human, be verily persuaded: the more special nature of it; an appropriating persuasion, or special application to one's self, agreeing to a convinced sinner's faith or belief of the law's curse, Gal. iii. 10. as well as to it, be verily persuaded in your heart; thus Rom. x. 9. "If thou shalt believe in thine heart, that God, *&c.* thou shalt be saved." And finally, the most special nature of it, whereby 'tis distinguished from all other, namely, an appropriating persuasion of Christ's being yours, and, &c. And as one's believing in one's heart, or appropriating persuasion of, the dreadful tidings of the law, imports not only an assent to them as true, but an horror of them as evil; so believing in the heart, or an appropriating persuasion of, the glad tidings of the gospel, bears not only an assent to them as true, but a relish of them as good.

The parts of this appropriating persuasion, according to our author, are,

1. That Jesus Christ is yours, viz. By the deed of gift and grant made to mankind lost, or (which is the same thing in other words) by the authentic gospel-offer, in the Lord's own word: the which offer is the foundation of faith; and the ground and warrant of the ministerial offer, without which it could avail nothing. That this is the meaning, appears from the answer to the question immediately following, touching the warrant to believe. By this offer, or deed of gift and grant, Christ is ours before we believe; not that we have a saving interest in him, or are in a state of grace: but that we have a common interest in him, and the common salvation, Jude 3. which fallen angels have not; so that it is lawful and warrantable for us, not for them, to take possession of Christ and his salvation. Even as when one presents a piece of gold, to a poor man, saying, take it, 'tis yours; the offer makes the piece really his, in the sense, and to the effect before declared; nevertheless, while the poor man does not accept, nor receive it;

whether apprehending the offer too great to be real, or that he has no liking of the neceſſary conſequents of the accepting; it is not his in poſſeſſion, nor hath he the benefit of it; but on the contrary muſt ſtarve for all it, and that ſo much the more miſerably, that he hath ſlighted the offer, and refuſed the gift. So this act of faith is nothing elſe, but to believe God, 1 John v. 10. to believe the Son, John iii. 36. to believe the report concerning Chriſt, Iſa. liii. 1. or, to believe the goſpel, Mark i 15. not as devils believe the ſame, knowing Chriſt to be Jeſus, a Saviour, but not their Saviour, ver. 24. Chap. iii. 11, 12. but with an appropriating perſuaſion, or ſpecial application, believing him to be our Saviour. Now what this goſpel report, record, or teſtimony of God to be believed by all, is, the inſpired penman expreſsly declares, 1 John v 11. "This is the record, that God hath given to us eternal life; and this life is in his Son." The giving, here mentioned, is not giving in poſſeſſion in greater or leſſer meaſure; but giving by way of grant, whereupon one may take poſſeſſion. And the party to whom, is not the elect only, but mankind loſt. For this record is the goſpel, the foundation of faith, and warrant to all, to believe in the Son of God, and lay hold on eternal life in him: but, that God hath given eternal life to the elect, can be no ſuch foundation nor warrant; for, that a gift is made to certain ſelect men, can never be a foundation or warrant, for all men to accept and take it. The great ſin of unbelief lies in not believing this record or teſtimony, and ſo making God a liar; "He that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son. And this is the re-"cord," &c. 1 John v. 10, 11. on the other hand, "He that hath received his teſtimony, hath ſet to his ſeal that God is is true," John iii. 33 But the great ſin of unbelief, lies not in not believing, that God hath given eternal life to the elect. For the moſt deſperate unbelievers, ſuch as Judas and Spira, believe that; and the belief of it adds to their anguiſh and torment of ſpirit: yet do they not ſet to their ſeal, that God is true; but on the contrary, they make God a liar, in not believing, that, to loſt mankind, and to themſelves in particular, God hath given eternal life, in way of grant, ſo as they, as well as others, are warranted and welcome, to take poſſeſſion of it; ſo fleeing in the face of God's record and teſtimony in the goſpel, Iſa. ix. 6. John iii. 16. Acts iv. 12. Prov. viii. 4. Rev. xxii. 17. In believing of this, not in believing of the former, lies the difficulty, in the agonies of conſcience; the which nevertheleſs, till one do, in greater or leſſer meaſure ſurmount; one can never believe on Chriſt, receive and reſt upon him for ſalvation The

truth is, the receiving of Christ doth necessarily presuppose this giving of him. There may indeed be a giving where there is no receiving, for a gift may be refused; and there may be a taking where there is no giving; the which is a presumptuous action, without warrant; but there can be no place for receiving of Christ, where there is not a giving of him before. In the matter of faith, saith Rollock, there are two things, first there is a giver, and next there is a receiver. God gives, and the soul receives. Lecture 10 on 2 Thess. page 126. The scripture is express to this purpose, John iii. 27. "A man can receive nothing except it be given him from heaven."

2. And that you shall have life and salvation by him; namely, a life of holiness, as well as of happiness; salvation from sin, as well as from wrath; not in heaven only, but begun here, and compleated hereafter. That this is the author's notion of life and salvation, agreeable to the scripture, we have had sufficient evidence already: and will find more, in our progress. Wherefore, this persuasion of faith is inconsistent with an unwillingness to part with sin, a bent or PURPOSE of heart to continue in sin; even as receiving and resting on Christ for salvation, is. One finds it expressed, almost in so many words, Acts xv. 11. "We believe that thro' the grace of the Lord Jesus Christ, we shall be saved." It is fitly placed after the former, for it cannot go before it, but follows upon it. The former is a believing of God, or believing the Son; this is a believing on the Son; and so is the same with receiving of Christ, as that receiving is explained, John i. 12. "But as many as received him, to them gave he power to become the sons of God, even to them that BELIEVE ON his name." It doth also evidently bear the soul's resting on Christ for salvation; for it is not possible to conceive a soul resting on Christ for salvation without a persuasion that it shall have life and salvation by him; namely, a persuasion which is of the same measure and degree as the resting is. And thus it appears, that there can be no saving faith, without this persuasion, in greater or lesser measure. But withal it is to be remembered, as to what concerns the habit, actings, exercise, strength, weakness, and intermitting of the exercise, of saving faith; the same is to be said of this persuasion, in all points.

3. That whatsoever Christ did for the redemption of mankind, he did it for you, Gal. ii. 20 "I live by the faith of the Son of God, who loved me, and gave himself for me." This comes in the last place: and I think none will question, but whosoever believes, in the manner before explained, may and ought to believe this, in this order. And it is believed, if not explicitely, yet virtually, by all who receive and rest on Christ for salvation.

From what is said, it appears that this definition of faith is

the ſame, for ſubſtance and matter, though in different words, with that of the ſhorter catechiſm, which defines it by receiving and reſting upon Chriſt alone for ſalvation, as he is offered to us in the goſpel. In which, though the offer to us is mentioned laſt: yet it is evident, it is to be believed firſt.

Object. But the author's definition makes aſſurance to be of the eſſence of faith.

Anſ. Be it ſo: however he uſeth not the word aſſurance or aſſured in his definition; nor will any thing contained in it, amount to the idea now commonly affixed to that word, or to what is now, in our days, commonly underſtood by aſſurance. And (1) he doth here teach that aſſurance of faith, whereby believers are certainly aſſured that they are in the ſtate of grace, the which is founded upon the evidence of grace, of which kind of aſſurance, the Weſtminſter confeſſion expreſsly treats, chap. 18. art. 1, 2, 3. But an aſſurance, which is in faith, in the direct acts thereof, founded upon the word allenarly, Mark xvi. 15, 16. John iii. 16. and this is nothing elſe, but a fiducial appropriating perſuaſion. (2.) He doth not determine this aſſurance or perſuaſion to be full, or to exclude doubting: he ſaith not, be FULLY perſuaded; but, be VERILY perſuaded; which ſpeaks only the reality of the perſuaſion, and doth not at all concern the degree of it. And it is manifeſt, from his diſtinguiſhing between faith of adherence, and faith of evidence, page 101. that, according to him, ſaving faith may be without evidence. And ſo one may have this aſſurance or perſuaſion, and yet not know aſſuredly that he hath it, but need marks to diſcover it by: for though a man cannot but be conſcious of an act of his own ſoul, as to the ſubſtance of the act; yet he may be in the dark, as to the ſpecifical nature of it; than which nothing is more ordinary among ſerious Chriſtians. And thus, as a real ſaint is conſcious of his own heart's moving in affection towards God; yet ſometimes, doth not aſſuredly know it to be the true love of God in him, but fears it be an hypocritical flaſh of affection: ſo he may be conſcious of his perſuaſion; and yet doubt, if it is the true perſuaſion of faith, and not that of the hypocrite.

This notion of aſſurance or perſuaſion in faith, is ſo agreeable to the nature of the thing called believing, and to the ſtile of the holy ſcripture, that ſometimes where the original text reads faith or believing, we read aſſurance, according to the genuine ſenſe of the original phraſe, Acts xvii. 31. whereof he hath given aſſurance; Orig. Faith, as is noted in the margent of our Bibles. Deut. xxviii. 66. Thou ſhalt have none aſſurance of thy life; Orig. Thou ſhalt not believe in thy life. This obſervation ſhews, that to believe, in the ſtile of the holy ſcripture,

as well as in the common usage of mankind in all other matters, is to be assured or persuaded, namely according to the measure of one's believing.

And the doctrine of assurance, or an appropriating persuasion, in saving faith, is in the doctrine of the holy scriptures. Rom. x. 9. Acts xv. 11 Gal. ii. 20. So it is a Protestant doctrine, taught by Protestant divines against the Papists, sealed with the blood of martyrs in Popish flames; 'tis the doctrine of reformed churches abroad, and the doctrine of the church of Scotland.

The nature of this work will not allow multiplying of testimonies, on all these heads

Upon the first, it shall suffice to adduce the testimony of Essenius in his Compendium Theologiæ, the system of divinity, taught the students in the college of Edinburgh by professor Campbell. "There is therefore, saith he, in saving faith, a special application of gospel benefits. This is proved against the Papists; (1.) From the profession of believers, Gal. ii 20. I live by that faith of the Son of God, who loved me, and gave himself for me. Psal. xxiii. 1.---The Lord is my shepherd: I shall not want. In cotes of budding grass, he maketh me to lie down, &c. Though I walk through the valley of the shadow of death, I will not fear evil; for thou art with me:" &c. And Job xix. 25. Phil. i. 21, 23. Rom. viii. 33. --39, x. 9, 10. 2 Cor. v 1, 2, 6 with 2 Cor. iv. 13. &c. Essen. Compend. Theol. chap. 1. S. 12. And speaking of the method of faith, he saith it is, "4. That according to the promises of the gospel, out of that spiritual desire, the Holy Spirit also bearing witness in us, We acknowledge Christ to be OUR Saviour; and so receive and apply him, every one to OURSELVES; apprehending him again, who first apprehended us. 2Cor. iv. 13. Rom. viii 16. John i. 12. 2 Tim. i. 12. Gal. ii. 20. Phil. iii. 12. The which is the FORMAL ACT of saving faith. 5. Furthermore, that we acknowledge ourselves to be in communion with Christ, partakers of all and every one of his benefits.—6. The which is the latter act of saving faith, yet also a proper and elicit act of it.—7. That we observe all these acts above-mentioned, and the sincerity of them in us: and THENCE gather, that we are true believers, brought into the state of grace," &c. Ibid. S 21. Observe here the two kinds of assurance before distinguished.

Peter Brulie, burnt at Tourney, anno 1545, when he was sent for out of prison to be examined, the friars interrogating him before the magistrate, he answered——"How it is faith that bringeth unto us salvation; that is, when we trust unto God's promises, and believe stedfastly, that for Christ his Son's sake our sins are forgiven us." Sleid. comment. in English, Book 16. Fol. 217.

Mr Patrick Hamilton, burnt at Saint Andrews about the year 1527. "Faith, says he, is a sureness; faith is a sure confidence of things which are hoped for, and a certainty of things which are not seen. The faith of Christ is, to believe in him, that is, to believe in his word, and to believe that he will help THEE in all thy need, and deliver THEE from all evil." Mr Patrick's Articles, Knox's History in 4to, p. 9.

For the doctrine of foreign churches, in this point, I shall instance only in that of the church of Holland, and the reformed church of France.

Quest. "What is a sincere faith? Ans. It is a sure knowledge of God and his promises revealed to us in the gospel, and a hearty confidence that all my sins are forgiven ME, for Christ's sake." Dutch brief compend. of Christian religion, Vra. 19. bound up with the Dutch Bible.

Minister. "Since we have the foundation, upon which the faith is grounded, can we rightly from thence conclude, what the true faith is? Child. Yes: namely, a certain and steady knowledge of the love of God towards us, according as by his gospel he declares himself to be OUR Father and Saviour, by the means of Jesus Christ." The Catechism of the reformed church of France, bound up with the French Bible, Dimanche 18. To obviate a common prejudice, whereby this is taken for an easy effort of fancy and imagination, it will not be amiss to subjoin the question immediately following there. M. "Can we have it of ourselves, or cometh it from God? C. The scripture teacheth us, that it is a singular gift of the holy Spirit, and experience also sheweth it." Ibid. Follows the doctrine of the church of Scotland on this head.

"Regeneratioun is wrocht be the power of the Holy Gost, working in the hartes of the elect of God ane assured faith in the promise of God reveild to us in his word, be quhilk faith we apprehend Christ Jesus, with the graces and benefites promised in him." Old Confess. Art 3.

"This our faith, and the assurance of the same, proceedis not fra flesh and bludc, that is to say, fra na natural power is within us, bot is the inspiration of the Holy Gost." Ibid. art. 12.

For the better understanding of this, take the words of that eminent servant of Christ, Mr John Davidson minister of Salt-Preston alias Preston-Pans, (of whom see the Fulfilling of the Scripture, pag. mihi 361.) in his Catechism. pag. 20. as follows. And certain it is, that both the enlightning of the minde to acknawledge the trueth of the promise of salvation to us in Christ; and the sealing up of the certainty thairof in our hearts and mynds (of the whilk twa parts, as it were, faith consists) are

the works and effects of the Spirite of God, and neither of nature, nor arte.

The old confession above-mentioned is, the confession of faith professed and believ'd by the Protestants, within the realm of Scotland, published by them in parliament, and by the estates thereof, ratified and approved, as wholesom and sound doctrine, grounded upon the infallible truth of God. Knox's history, lib. 3. p. 263. It was ratified at Edinburgh, July 17. 1560. Ibid. p. 279. And this is the confession of our faith, mentioned and sworn to, in the national covenant, framed about twenty years after it.

In the same national covenant, with relation to this particular head of doctrine, we have these words following, viz. "We detest and refuse the usurped authority of that Roman antichrist, his general and doubtsom faith." However the general and doubtsom faith of the Papists may be clouded, one may, without much ado, draw these two plain conclusions from these words. (1.) That since the Popish faith abjured is a doubtsom faith, the Protestant faith, sworn to be maintain'd, is an assured faith; as we heard before from the old confession, to which the covenant refers. (2.) That since the Popish faith is a general one; the Protestant faith must needs be an appropriating persuasion, or a faith of special application; which, we heard already from Essenius, the Papists do deny. As for a belief and persuasion of the mercy of God in Christ, and of Christ's ability and willingness to save all that come unto him; as it is altogether general, and hath nothing of appropriation or special application in it: so I doubt if the Papists will refuse it. Sure, the council of Trent, which fixed and established the abominations of Popery, affirms, that no pious man ought to doubt of the mercy of God, of the merit of Christ, nor of the virtue and efficacy of the sacraments. Council Trid. Cap. 9. (I hope, none will think, the council allows impious men to doubt of these.) But withal they tell us, "It is not to be affirmed, that no man is absolved from sin, and justified, but he who assuredly believes, that he himself is absolved and justified." Here they overturn the assurance and appropriation, or special application of saving faith, maintain'd by the Protestants. And they thunder their anathema's against them, who hold these, in opposition to their general and doubtsom faith. "If any shall say, that justifying faith is nothing else, but a confidence of the mercy of God, pardoning sins for Christ's sake; or that, that confidence is it alone, by which they are justified, Let him be accursed." Ibid. cap. 13 can. 12. "If any shall say, that a man is absolved from sin, and justified by that, that he assuredly believes himself to be absolved and justified; —— let him be accursed." Ibid. can. 14.

Moreover, in the national covenant, as it was renewed in the year 1638, and 1639, mention is made of public catechisms, in

which the true religion, as expreſsed in the confeſſion of faith (there) above written, (*i.e.* the national covenant; otherwiſe called the confeſſion of faith) and former larger confeſſion (viz. the old confeſſion) is ſaid to be ſet down. The doctrine on this head, contained in theſe catechiſms, is here ſubjoined.

M. "Which is the firſt point? C. To put our whole confidence in God. M. How may that be? C. When we have an aſsured knowledge that he is almighty, and perfectly good. M. And is that ſufficient? C. No.—M. What is then further required? C. That every one of us be fully aſsured in his conſcience, that he is beloved of God, and that he will be both His Father and Saviour." Calvin's Catech. uſed by the kirk of Scotland, and approved by the firſt book of diſcipline, Queſt. 8, 9, 10, 12. This is the catechiſm of the reformed church of France, mentioned before. M. "Since we have the foundation, whereupon our faith is builded, we may well gather hereof, what is the right faith? C. Yea verily; that is to ſay, it is a ſure perſuaſion and ſtedfaſt knowledge of God's tender love towards us, according as he hath plainly uttered in his goſpel, that he will be both a Father and a Saviour unto us, through the means of Jeſus Chriſt." Ibid. Queſt. 111.

M. "By what means may we atteyne unto him there? C. By faith, which God's Spirit worketh in our hearts aſsuring us of God's promiſes, made to us in his holy goſpel." The manner to examine children before they be admitted to the Supper of the Lord. Queſt. 16. This is called the little catechiſm, Aſsembly 1592. Seſ. 10. Q. "What is true faith? A. It is not only a knowledge, by which I do ſtedfaſtly aſsent to all things, which God hath revealed unto us in his word; but alſo an aſsured affiance, kindled in my heart by the Holy Ghoſt, by which I reſt upon God, making ſure account, that forgiveneſs of ſins, everlaſting righteouſneſs and life, is beſtowed not only upon others, but alſo upon ME, and that freely by the mercy of God, for the merit and deſert of Chriſt alone."—— The Palatine catechiſm, printed by public authority for the uſe of Scotland. This famous catechiſm is uſed in moſt of the reformed churches and ſchools; particularly in the reformed churches of the Netherlands, and is bound up with the Dutch Bible. As for the church of Scotland, the Palatine catechiſm, ſays Mr Wodrow, in the dedication of his hiſtory, was adopted by us, till we had the happineſs to join with the venerable Aſſembly at Weſtminſter. Then indeed it gave place to the larger and ſhorter catechiſms in the church: nevertheleſs it continued to be taught in grammar-ſchools.

Q. "What thing is faith in Chriſt? A. A ſure perſuaſion that he is the only Saviour of the world, but OURS in ſpecial,

who believe in him." Craig's Catech. approven by the general Aſsembly 1592.

To theſe may be added, the three following teſtimonies. Q. " What is faith? A. When I am perſuaded, that God loves me and all his ſaints, and freely giveth us Chriſt, with all his benefits." Summula Catechiſmi, ſtill annexed to the rudiments of the Latin tongue, and taught in grammar ſchools to this day, ſince the reformation.

" What is thy faith? My ſure belief that God baith may and will ſave ME in the bloud of Jeſus Chriſt, becauſe he is almighty, and has promiſed ſa to do." Mr James Melvil's catechiſm, in his propine of a paſtor to his people, page 44. publiſhed in the year 1598.

Teacher. " What is this faith, that is the only inſtrument of this ſtrait conjunction between Chriſt crucified and us?—— Diſciple. It is the ſure perſuaſion of the heart, that Chriſt by his death and reſurrection hath taken away our ſins, and clothing us with his awin righteouſneſs, has throughly reſtored us to the favour of God." Mr John Davidſon's Catech. pag. 46. printed anno 1602. reprinted 1708.

In the ſame national covenant, as it was renewed 1638. and 1639. is expreſsed an agreement and reſolution, to labour to recover the purity of the goſpel, as it was eſtabliſhed and profeſsed before the (there) foreſaid novations; the which, in the time of prelacy, then caſt out, had been corrupted by a ſet of men in Scoland, addicted to the faction of Laud, archbiſhop of Canterbury. In the year 1640. Mr Robert Baily, then miniſter of Kilwinning, afterwards one of the commiſſioners from Scotland to the Weſtminſter Aſsembly, wrote againſt that faction, proving them guilty of Popery, Arminianiſm, &c. And on the head of Popery, thus repreſents their doctrine concerning the nature of faith, viz. " That faith is only a bare aſsent, and requires no application, no perſonal confidence; and that that perſonal application is mere preſumption, and the fiction of a crazy brain." Hiſt Motuum in Regno Scotiæ, pag. 517.

Thus, as above declared, ſtood the doctrine of the church of Scotland, in this point, in her confeſſions, and in public catechiſms, confirmed by the renewing of the national covenant, when, in the year 1643. it was anew confirmed by the firſt article of the ſolemn league and covenant, binding to (not the reformation, but) the preſervation of the reformed religion in the church of Scotland, in doctrine, &c. And that before the Weſtminſter confeſſion, larger & ſhorter catechiſms, were in being.

When the Weſtminſter confeſſion was received, anno 1647; and the larger and ſhorter catechiſms, anno 1648, the general Aſsembly did, in their three acts reſpectively approving them, expreſsly declare them to be in NOTHING contrary to the received doctrine in this kirk. And put the caſe they were

contrary thereto in any point; they could not, in that point, be reckoned the judgment of the church of Scotland; since they were received by her, as in nothing contrary to previous standards of doctrine, to which she stands bound by the covenants aforesaid. But the truth is, the doctrine is the same in them all.

"This faith is different in degrees, weak or strong;—growing in many to the attainment of a full assurance." Westminster Confes. chap. 14. art. 3. Now, how faith can grow in any to a full assurance, if there be no assurance in the nature of it, I cannot comprehend.

"Faith justifies a sinner—only as it is an instrument, by which he receiveth and applieth Christ and his righteousness." Larg. Catech. Q. 73. "By faith they receive and apply unto themselves Christ crucified, and all the benefits of his death." Ibid. Q. 170. "When do we by faith receive and apply to ourselves the body of Christ, crucified? A. While we are persuaded that the death and crucifixion of Christ, do no less belong to US, than if we ourselves had been crucified for our own sins: now this persuasion is that of true faith." Sum. Catech. "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to US in the gospel." Short. Catech.

Now to perceive the entire harmony, betwixt this and the old definitions of faith, compare with it, as to the receiving therein mentioned, the definition above cited from the Old Confes. art. 3. Viz. "An assured faith in the promise—by which they apprehend Christ," &c. Mr John Davidson joins them thus. Q. "What is faith? A. It is an hearty assurance, that our sins are freely forgiven us in Christ. Or after this manner: it is the harty receiving of Christ offered in the preaching of the word and sacraments, by the working of the Haly Spirit, for the remission of sins, whereby he becummes ane with us, and we ane with him, He our head, and we his members." Mr John Davidson's Catechism, page 24. As to the resting mentioned in the Westminster definition, compare the definition above-cited from the Palatine Catechism, Viz "A sure confidence—whereby I rest in God, assuredly concluding, that—to me—is given forgiveness," &c. Quest. 21. See also Larg. Catech. Quest. last. "We by faith are emboldened to plead with him that he would, and quietly to rely upon him that he will fulfil our requests; and to testify this our desire and assurance, we say, Amen." In which words 'tis manifest, that quietly to rely upon him that he will, &c. (the same with resting on him for, &c.) is assurance in the sense of the Westminster divines.

§ 3. *Neo.* But, Sir, hath such an one as I, any warrant to believe in Christ?

Evan. I beseech you consider*, that God the Father, as he is in his Son Jesus Christ, moved with nothing, but with his free love to mankind lost, hath made a deed of gift and grant unto them all, that whosoever of them all, shall believe in this his Son, shall not perish, but have eternal life †. And hence it was, that Jesus Christ himself said

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* Culverwell of faith, p. 15.

† Mr Culverwell's words, here cited, stand thus at large.—The matter to be believed unto salvation, is this: that God the Father, moved by nothing, but his free love to mankind lost, hath made a deed of gift and grant of his Son Christ Jesus unto mankind, that whosoever of all mankind shall receive this gift, by a true and lively faith, he shall not perish, but have everlasting life. Doctor Gouge, in his preface to this treatise of that author's, hath these remarkable words concerning him, Never any took such pains to so good purpose, in and about the FOUNDATION of FAITH, as he hath done.

This deed of gift and grant, or authentic gospel offer, (of which see the preceeding note *) is expressed in so many words, John iii. 16. "For God so loved the world, that he gave his only begotten Son, that WHOSOEVER believeth in him should not perish, but have everlasting life." Where the gospel comes, this grant is published, and the ministerial offer made: and there is no exception of any of all mankind in the grant. If there was, no ministerial offer of Christ could be warrantably made to the party excepted, more than to the fallen angels; and without question, the publishing and proclaiming of heaven's grant, unto any, by way of ministerial offer, presupposeth the grant in the first place, to be made to them: otherwise it would be of no more value, than a cryer's offering of the king's pardon, to one who is not comprehended in it. This is the good old way, of discovering to sinners, their warrant to believe in Christ: and it doth indeed bear the sufficiency of the sacrifice of Christ, for all: and that Christ crucified is, the ordinance of God for salvation, unto all mankind, in the use-making of which only they can be saved; but not an universal atonement or redemption. "What is thy faith? My sure belief that God baith may and will save me, &c. Tell me the promise whereon thou leans assuredly? Whasoever (says God) will believe in the death of my Sonne, Jesus, sall not perish, but get eternal life." Mr James Melvil's Catech. ubi sup. "He freely OFFERETH unto SINNERS life

unto his disciples, Mark xvi. 14. "Go and preach the gospel to every creature under heaven*: that is, Go and tell every man † without exception, that here is good news for him, Christ is dead for him; and if he will take him, and accept of his righteousness, he shall have him ‡. There-

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and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, Mark xvi. 15, 16. John iii 16 Westm. Conf. chap. 7. art. 3. "The visible church hath the privilege—of enjoying OFFERS of grace by Christ to all the members of it, in the ministry of the gospel, testifying, that, WHOSOEVER believes in him shall be saved." Larg. Catech. Quest. 63. "This general offer in substance is equivalent to a special offer made to every one in particular, as appeareth by the apostle's making use of it, Acts xvi. 31. The reason of which offer is given John iii. 16." Pract. use of saving knowledge. Confes. Pag. 380. The Synod of Dort may be heard without prejudice on this head. "It is the promise of the gospel, say they, that whosoever believeth in Christ crucified, should not perish, but have life everlasting: which promise, together with the injunction of repentance and faith, ought promiscuously, and without distinction to be declared and published to all men and people, to whom God in his good pleasure sends the gospel." Chap. 2. art: 5. "But forasmuch as many being called by the gospel, do not repent nor believe in Christ, but perish in their infidelity, this comes not to pass for want of, or by any insufficiency of the sacrifice of Christ offered upon the cross, but by their own default." Art. 6.

* *i. e.* From this deed of gift and grant, it was, that the ministerial offer was appointed to be made in the most extensive terms.

† Dr Preston of faith, p. 8.

‡ That the reader may have a more clear view of this passage, which is taken from Dr Preston's treatise of faith, I shall transcribe the whole paragraph, in which it is found. That eminent divine, speaking of that righteousness by which alone we can be saved, and having shown that it is communicated by gift, saith, "But when you hear this righteousness is given, the next question will be, to whom it is given? If it be only given to some, what comfort is this to me? But (which is the ground of all comfort) it is given to every man, there is not a man excepted; for which we have the sure word of God, which will not fail. When you have the charter of a king, well confirmed, you

reckon it a matter of great moment: what is it then, when you have the charter of God himself? which you shall evidently see in these two places, Mark ult. 15. "Go and preach the gospel to every creature under heaven." What is that? Go and tell every man without exception, that here is good news for him, Christ is dead for him; and if he will take him, and accept of his righteousness, he shall have it: restraint is not. but go and tell every man under heaven. The other text is Rev. ult. "Whosoever will, let him come, and take of the water of life freely." There is A QUICUNQUE VULT, whosoever will come, (none excepted) may have life, and it shall cost him nothing. Many other places of scripture there be. to prove the generality of the offer; and having a sure word for it, consider it." Pag. 7, 8. The words UNDER HEAVEN, are taken from Col. i. 23. The scope here, is the same with that of our author, not to determine concerning the extent of Christ's death; but to discover the warrant sinners have to believe in Christ: namely, that the offer of Christ is general, the deed of gift or grant is to every man. This necessarily supposeth, Christ crucified to be the ordinance of God for salvation, to which lost mankind is allowed access, and not fallen angels, for whom there is none provided: even as the city of refuge, was the ordinance of God, for the safety of the manslayer, who had killed any person unawares, Numb. xxxv. 16. and the brazen serpent, for the cure of these bitten by a serpent, chap. xxi. 8. Therefore he saith not, "Tell every man, Christ died for him; but," tell every man Christ is dead for him; that is, for him to come to, and believe on: a Saviour is provided for him; there is a crucified Christ for him, the ordinance of heaven for salvation, for lost mankind, in the use-making of which he may be saved: even as if one had said of old, tell every man that hath slain any person unawares, that the city of refuge is prepared for him, namely, to flee to; that he may be safe: and every one bitten with a serpent, that the brazen serpent is set up on a pole for him, namely, to look unto, that he may be healed. Both these were eminent types of Christ; and upon the latter the scripture is full and clear, in this very point, "Numb. xxi. 8. And the Lord said unto Moses, make thee a fiery serpent; and set it upon a pole: and it shall come to pass, that EVERY ONE that is bitten, when he looketh upon it, shall live." John iii. 14, 15, 16. "And as Moses lifted up the serpent in the wilderness; even so must the Son of man be lifted up: that whosoever believeth on him, should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever," &c.

Thus, what, according to Dr Preston and our author, is to be told every man, is no more than what ministers of the gospel have in commission from their great Master, Matth. xxii. 4.

"Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage." There's a crucified Saviour, with all saving benefits, for them, to come to, feed upon, and partake of freely. See also Luke ii. 30, 31. Prov. ix. 2, 3, 4. Isa. xxv. 6.

To confirm this to be the true and designed sense of the phrase in question, compare the following three passages of the same treatise, giving the import of the same text, Mark xvi. "Christ hath provided a righteousness and salvation, that is his work, that he hath done already. Now if ye will believe, and take him upon these terms that he is offered, you shall be saved. This, I say, belongs to all men. This you have thus expressed, in the gospel, in many places: if you believe, you shall be saved; as it is Mark xvi. Go and preach the gospel to every creature under heaven; he that will believe shall be saved." Preston of faith, page 32. "You must first have Christ himself, before you can partake of those benefits by him: and that I take to be the meaning of that in Mark xvi. Go preach the gospel to every creature under heaven; he that believeth, and is baptized, shall be saved; that is, he that will believe, that Jesus Christ is come in the flesh, and that he is offered to mankind for a Saviour, and will be baptized; that will give up himself to him, that will take his mark upon him—shall be saved" Ibid. page 46.—"Go and preach the gospel to every creature; go and tell every man, under heaven, that Christ is offered to him, he is freely given to him, by God the Father; and there is nothing required of you, but that you marry him, nothing, but to accept of him." Ibid. p. 75.

Thus it appears that universal atonement or redemption is not taught here, neither, by our author. But that the candid reader may be satisfied as to his sentiments touching the question, For whom Christ died? let him weigh these two things.

1. Our author puts a man's being persuaded that Christ died for him in particular, in the definition of saving faith, and that as the last and highest step of it. But Arminians and other universalists, might as good put there a man's being persuaded that he was created, or is preserved by Jesus Christ; since, in being persuaded that Christ died for him, he applies no more to himself, than what, according to their principles, is common to all mankind, as in the case of creation and preservation. Hear Grotius upon this head. "Some, saith he, have here interpreted faith to be a persuasion, whereby a man believes that Jesus died for him in particular, and to purchase salvation, all manner of ways for him, or (what with them is the same thing) that he is elected; when, on the contrary, Paul in many

places teacheth, that Chriſt died for all men; and ſuch a faith, as they talk of, has not in it any thing true or profitable." Grotius apud pol. ſynop. crit proleg. in epiſt. ad Rom.— Theſe, whom this learned adverſary here taxeth, are Proteſtant Anti-Arminian divines. Theſe were they who defined faith by ſuch a perſuaſion, and not the univerſaliſts. On the contrary, he argues againſt that definition of faith, from the doctrine of univerſal atonement or redemption. He rejects that definition of it, as in his opinion having nothing in it true; namely, according to the principles of thoſe that gave it, to wit, that Chriſt died not for all and every man in particular, but for the elect only: and as having nothing in it profitable; that being, according to his principles, the common priviledge of all mankind.

2. He teacheth plainly throughout the book, that they were the elect, the choſen, or believers, whom Chriſt repreſented, and obeyed and ſuffered for. See, among others, pag. 27, 29, 66, 110, 147 I ſhall repeat only two paſſages; the one, p. 108. "According to that eternal and mutual agreement, that was betwixt God the Father and Him, he put himſelf in the room and place of all the faithful." The other, in the firſt ſentence of his own preface, *viz.* "Jeſus Chriſt, the ſecond Adam, did, as a common perſon, enter into a covenant with God his Father, for all the elect, (that is to ſay, all thoſe, that have, or ſhall believe, on his name) and for them kept it." What can be more plain, than that, in the judgment of our author, they were the elect, whom Jeſus Chriſt the ſecond Adam entered into covenant with God for; that it was in the elect's room, he put himſelf, when he came actually to obey and ſuffer; and that it was for the elect, he kept that covenant, by doing and ſuffering what was required of him as our Redeemer? As for the deſcription, or character, he gives of the elect, Viz. That by the elect he underſtands, all that have or ſhall believe; in it, he follows our Lord himſelf, John xvii. 20. "Neither pray I for theſe alone, but for them alſo which ſhall believe on me." And ſo doing, he is accompanied with orthodox divines.— "Thus did the ſins of all God's elect, or all true believers, (for of ſuch, and only ſuch, he there, Viz. Iſa. liii. 6. ſpeaks) meet together upon the head of their common ſurety, the Lord Chriſt." Brinſley's Meſites, page 64 "The Father is well ſatisfied with the undertakings of the Son, entred Redeemer and ſurety to pay the ranſom of believers." Pract. Uſe of Sav. Knowledge, Tit. 4. Warrant to believe. "The inviſible church is the whole number of the elect, that have been, are or ſhall be gathered into one, under Chriſt the head." Larg. Cat. Quſt. 64. "Chriſt's church, wherein ſtandeth only remiſſion of ſins, purchaſed by Chriſt's blood to all them that believe." The

fore ſaith a godly * writer, foraſmuch as the holy ſcripture ſpeaketh to all in general, none of us ought to diſtruſt himſelf, but believe that it doth belong particularly to himſelf †. And to the end, that this point, wherein lieth and conſiſteth the whole myſtery of our holy faith, may be underſtood the better; let us put the caſe, that ſome good and holy king ſhould cauſe a proclamation to be made thro' his whole kingdom, by the ſound of a trumpet, that all rebels and baniſhed men, ſhall ſafely

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confeſ. of faith uſed in Geneva, approved by the church of Scotland. Sect. 4. § ult. But Arminians neither will nor can, in conſiſtency with their principles, touching election and the falling away of believers, admit that deſcription or character of the elect; elſe they are widely miſtaken by one of their own, who tells us, that "Upon the conſideration of his (Viz Chriſt's) blood, as ſhed; He (to wit, God) decreed that all theſe who ſhould believe in that Redeemer, and perſevere in that faith, ſhould through mercy and grace by him, be made partakers of ſalvation. Exam. of Tilenus, p. 131. Brought unto faith, and perſevere therein; this being the condition required in every one, that is to be elected, unto eternal life. Ibid page 139. Behold the Arminian election! they do utterly deny, that God did deſtine, by an abſolute decree, to give Chriſt a Mediator only to the elect, and to give faith to them ALONE." Ibid p 149. As for Univerſaliſts, not Arminians, they contend, that the decree of the death of Chriſt, did go before the decree of election; and that God, in ſending of Chriſt, had no reſpect unto ſome, more than to others, but deſtin'd Chriſt for a Saviour to all men alike. This account of their principles is given us by Turretin, Loc. 14 Queſt. 14 Th. 6. I leave it to the impartial reader, to judge of the evident contrariety betwixt this and our author's words above repeated

* In a little book called the Benefit of Chriſt's death

† Namely, the deed of gift and grant, or the offer of Chriſt in the word, of which our author is all along ſpeaking: And if there be any man, to whom it doth not belong particularly, that man hath no warrant to believe on Jeſus Chriſt: and whoſoever pretends to believe on him, without believing that the grant or offer belongs to himſelf particularly: does but act preſumptuouſly, as ſeeing no warrant he has to believe on Chriſt, whatever others may have

return home to their houſes; becauſe that at the ſuit and deſert of ſome dear friend of theirs, it hath pleaſed the king to pardon them: certainly, none of theſe rebels ought to doubt, but that he ſhall obtain true pardon for his rebellion: and ſo return home, and live under the ſhadow of that gracious king. Even ſo our good king, the Lord of heaven and earth, hath, for the obedience and deſert of our good brother Jeſus Chriſt, pardoned all our ſins*; and made a proclamation throughout the whole

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* So far as he hath made the deed of gift and grant, or authentic goſpel offer of the pardon of all our ſins, as of all other ſaving benefits, in Chriſt, ſuch a thing, among men, is called the king's pardon; though in the mean time, none have the benefit of it, but ſuch as come in, upon its being proclaimed, and accept of it. and why may not it be called the king of heaven's pardon? The holy ſcripture warrants this manner of expreſſion: "And this is the record that God hath given to us eternal life," (1 John v 11) In which life, without queſtion, the pardon of all our ſins is included; "through this man is preached unto you the forgiveneſs of ſins," Acts xiii 38 The preaching of the goſpel, is the proclaiming of pardon to condemned ſinners But pardon of ſin cannot be preached or proclaimed, unleſs, in the firſt place, it be granted; even as the king's pardon muſt be, before one can proclaim it to the rebels

That this is all that is meant by pardon here, and not a formal perſonal pardon, is evident from the whole ſtrain of the author's diſcourſe upon it In the propoſal of the Simile whereof this paſſage is the application, he tells us, that after it hath pleaſed the king (thus) to pardon the rebels; they ought not to doubt, but they ſhall obtain pardon: and in the following paragraph he brings in Neophytus objecting, that in ſuch a caſe, an earthly king doth indeed intend to pardon all; but the King of heaven doth not ſo, the which Evangeliſta in his anſwer grants So that, for all this general pardon, the formal perſonal pardon remains to be obtained by the ſinner, namely by his accepting of the pardon offered And in the foreſaid anſwer, he expounds the pardon in queſtion, of the Lord's offering pardon generally to all This, one would think, may well be admitted as a fruit of Chriſt's obedience and deſert without ſuppoſing an univerſal atonement or redemption And to reſtrain it to any ſet of men whatſoever under heaven, is to reſtrain the authentic goſpel-offer, of which before

world *, that every one of us may safely return to God in Jesus Christ: wherefore, I beseech you, make no doubt of it, but "draw near with a true heart, in full assurance of faith," Heb. x. 22. †

Neo. O! But, Sir, in this similitude the case is not alike. For when the earthly king sendeth forth such a proclamation, it may be thought, that he doth indeed intend to pardon all: but it cannot be thought that the King of heaven doth so: for doth not the scripture say, that "some men are ordained before to condemnation?" Jude v. 4. and doth not Christ himself say, that "many are called, but few are chosen," Matth. xxii. 14. And therefore it may be, I am one of them that are ordained to condemnation; and therefore, though I be called, I shall never be chosen, and so shall not be saved.

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* Col i 23 "The gospel which ye have heard, and which was preached to every creature, which is under heaven"

† Make no doubt of the pardon offered, or of the proclamation, bearing, That every one of us may safely return to God in Christ; but thereupon draw near to him, in full assurance of faith That there can be no saving faith, no acceptance with God, where there is any doubting, is, what can hardly enter into the head of any sober Christian, if it is not under a grievous temptation, in his own soul's case; nor is it in the least insinuated here Nevertheless, the doubting mixt with faith, is sin, and dishonoureth God; and believers have ground to be humbled for it, and ashamed of it, before the Lord; and therefore, the full assurance of faith is duty The Papists indeed contend earnestly for doubting; and they know very well, wherefore they so do; for doubting being removed, and the assurance of faith in the promise of the gospel brought into its room; their market is marr'd, their gain by indulgences, masses, pilgrimages, &c is gone, and the fire of purgatory extinguished But) as Protestant divines prove against them, the holy scripture condemns it Matth xiv 31 "O thou of little faith, wherefore didst thou doubt?" Luke xii 29 "Neither be ye of doubtful mind;" 1 Tim ii 8 "Lifting up holy hands, without wrath and doubting"

Evan. I beſeech you to conſider, that although ſome men be ordained to condemnation; yet ſo long as the Lord hath concealed their names, and not ſet a mark of reprobatatin upon any man in particular; but offers the pardon generally to all, without having any reſpect either to election, or reprobation: it may be I am not elected, and therefore ſhall not have benefit by it; and therefore I will not accept of it, nor come in *. For it ſhould rather move every man to give diligence, "to make his calling and election ſure," (2 Pet. i. 10.) by believing it; for fear we come ſhort of it †, according to that of the Apoſtle, "Let us therefore fear, leſt a promiſe being left us of entring into his reſt, any of us ſhould ſeem to come ſhort of it," Heb. iv. 1. Wherefore I beſeech you, do not you ſay, it may be I am not elected, and therefore I will not believe in Chriſt: but rather ſay ‡, I do believe in Chriſt, and therefore I am ſure I am elected. And check your own heart ‖, for meddling with God's ſecrets, and prying into his hidden counſel; and go no more beyond your bounds, as you have done in this point: for election and reprobation is a ſecret; and the ſcripture tells us, "That ſecret things belong unto God, but thoſe things that are revealed belong unto us," Deut. xxix. 29. Now this is God's revealed will; for indeed it is his expreſs command, "that you ſhould believe on the name of his Son," 1 John iii. 23. And it is his promiſe, "That if you believe, you ſhall not periſh

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* Had the author once dreamed of an univerſal pardon, otherwiſe, than that God offers the pardon generally to all; all this had been needleſs; it would have furniſhed him a ſhort anſwer, Viz. That God hath pardoned all already.

† By believing the offered pardon, with particular application to himſelf; without which, one can never accept of it, but will undoubtedly come ſhort of it.

‡ Like that man, mentioned Mark ix. 24. who at once did and ſaid.

‖ Poor doubting Chriſtian, p. 69.

but have everlasting life *. Wherefore you having so good a warrant as God's command, and so good an encouragement as his promise, do your duty † : and by the doing thereof, you may put it ‡ out of question, and be sure that you are also one of God's elect ||. Say then, I beseech you, with a firm faith, the righteousness of Jesus Christ belongs to all that believe; but I believe §, and therefore it belongs to me. Yea, and say with Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. ii. 20. He saw in me (saith Luther on the text) nothing but wickedness, going astray, and flying from him. Yet this good Lord had mercy on me, and of his mere mercy he loved me, yea so loved me, that he gave himself for me ¶. Who is this me? Even I wretched and damnable sinner was so dearly beloved of the Son of God, that he gave himself for me.

** O print this word (me) in your heart, and apply it to your own self, not doubting but that you are one of those, to whom this (me) belongeth ††.

Neo. But may such a vile and sinful wretch as I am, be persuaded, that God commands me to believe, and

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* John iii. 16.

† Believe on the name of Christ.

‡ Viz. Your believing.

‖ Dr Sibb's Soul's conflict, p. 921.

§ This is what is commonly called the reflex act of faith, which presupposeth, and here includeth the direct act, namely, a man's doing of his duty, in obedience to the command to believe on Christ; by reflecting on which he may put it out of question, that he is a believer, one of God's elect, and one of these for whom Christ died; the which he insists upon in the following words. See the foregoing note ‡, p. 178. This passage is taken out of Dr Preston's treatise of faith, page 8.

¶ Luther on Gal. English, Fol. 86. § 4.

** Ibid. Fol. 87. § 2.

†† Ibid. Fol. 88. §. 5. This manner of applying, saith the same Luther, is the very true force and power of faith. Ibid. Fol. 88. line 1.

that he hath made a promiſe to me *?

Evan. Why do you make a queſtion, where there is none to be made? "Go, ſaith Chriſt, and preach the goſpel to every creature under heaven," that is, go tell every man without exception, whatſoever his ſins be, whatſoever his rebellions be, go and tell him theſe glad tidings, that if he will come in, I will accept of him, his ſins ſhall be forgiven him, and he ſhall be ſaved; if he will come in, and take me, and receive me, I will be his loving huſband, and he ſhall be mine own dear ſpouſe †. Let me therefore ſay unto you, in the words of the Apoſtle, "Now then, I as an Ambaſſador for Chriſt, "as tho' God did beſeech you by me, I pray you in "Chriſt's Stead, be ye reconciled unto God; for he "hath made him to be ſin for you, who knew no ſin, "that you might be made the righteouſneſs of God "in him," 2 Cor. v. 20, 21.

Neo. But do ye ſay, Sir, that if I believe, I ſhall be eſpouſed unto Chriſt?

Evan. Yea, indeed ſhall you ‡; for faith coupleth the ſoul with Chriſt, even as the ſpouſe with her huſband; by which means Chriſt and the ſoul are made one: for as in corporal marriage, man and wife are made one fleſh; even ſo is this ſpiritual and myſtical marriage, Chriſt and his ſpouſe are made one ſpirit ‖. And this marriage, of all others, is moſt perfect, and abſolutely accompliſhed, between them: for the marriage between man and wife, is but a ſlender figure of this union. Wherefore, I beſeech you to believe it; and then you ſhall be ſure to enjoy it §.

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* He had told him, That for his warrant to believe on Chriſt, he had God's command, 1 John iii 23. And for his encouragement, God's promiſe, John iii 16. Thereupon this queſtion is moved; the particular application to one's ſelf, being a matter of no ſmall difficulty, in the experience of many who lay ſalvation to heart.

† Dr Preſton of love, p. 146.

‡ Rouſe myſtical marriage, p. 10.

‖ Luther's Chriſtian liberty, p. 21.

§ Believe the word of promiſe, the offer of the ſpiritual

Neo. But, Sir, if David said, "Seemeth it to you a light thing to be an earthly king's son-in-law, seeing that I am a poor man, and lightly esteemed?" 1 Sam. xviii. 23. then surely I have much more cause to say, seemeth it a light thing to be a heavenly King's daughter-in-law, seeing that I am such a poor sinful wretch? surely, Sir, I cannot be persuaded to believe it.

Evan. Alas, man, how much are you mistaken! for you look upon God, and upon yourself, with the eye of reason; and so as standing in relation to each other, according to the tenor of the covenant of works: whereas you being now in the case of justification and reconciliation, you are to look both upon God and upon yourself, with the eye of faith; and so standing in relation to each other, according to the tenor of the covenant of grace. For saith the apostle, "God was in Christ reconciling the world unto himself, not imputing their sins unto them." 2 Cor. v. 19. As if he had said, because as God stands in relation to man, according to the tenor of the covenant of works, and so out of Christ; he could not, without prejudice to his justice, be reconciled unto them, nor have any thing to do with them, otherwise than in wrath and in indignation: therefore, to the intent that justice and mercy might meet together, and righteousness and peace might embrace each other, and so God stand in relation to man according to the tenor of the covenant

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marriage, which is Christ's declared consent to be yours. Believe that it is made to you in particular, and that it shall be made out to you; the which is, to embrace the offer, to receive Christ, as the evangelist teacheth, John i. 12. of which before; so shall you be, indeed, married or espoused to Christ. Thus the holy scripture proposeth this matter, Isa. lv. 3. "Hear and your soul shall live, and I will make an everlasting covenant with you." To persuade us of the reality of the covenant betwixt God and the believer of this word, the Father hath made a four-fold gift, &c. Practical Use of Sav. Knowl. Tit. Warrants to believe. Fig. 7. Compare Isa. liii. 1. Heb. iv. 1, 2.

of grace; he put himſelf into his Son Jeſus Chriſt, and ſhrowded himſelf there, that ſo he might ſpeak peace to his people *. Sweetly, ſaith Luther †, becauſe the nature of God was otherwiſe higher, than that we are able to attain unto it; therefore hath he humbled himſelf to us, and taken our nature upon him, and ſo put himſelf into Chriſt. Here he looketh for us, here he will receive us; and he that ſeeketh him here, ſhall find him ‡. This, ſaith God the Father, "Is my beloved Son, in whom I am well pleaſed," Matth. iii 17. Whereupon the ſame Luther ſays in another place, We muſt not think and perſuade ourſelves, that this voice came from heaven for Chriſt's own ſake ||, but for our ſakes; even as Chriſt himſelf ſaith, John xii. 30. This voice came not becauſe of me, but for your ſakes. The truth is, Chriſt had no need that it ſhould be ſaid unto him, This is my well-beloved Son: he knew that from all eternity, and that he ſhould ſtill ſo remain; tho' theſe words had not been ſpoken from heaven; therefore by theſe words, God the Father, in Chriſt his Son, cheareth the hearts of poor ſinners, and greatly delighteth them with ſingular comfort and heavenly ſweetneſs; aſſuring them, that whoſoever is married unto Chriſt, and ſo in him by faith, he is as acceptable to God the Father, as Chriſt himſelf §; according to that of the apoſtle, "he hath made us

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* Pſal. lxxxiii. 8, 10. † Choice ſerm. p 299.

‡ An eminent type of this glorious myſtery was, that tabernacle, ſo often mentioned in the Old Teſtament, under the name of the tabernacle of the congregation, or rather the tabernacle of meeting, as the original word bears; and the Lord himſelf ſeems to give the reaſon of the name, Exod. xxx. 36. "In the tabernacle of the congregation, where I will meet with thee. Or in the tabernacle of meeting, where I will be met with by thee. Chap. xxxiii. 7. "And it came to paſs, that every one, which ſought the Lord, went out unto the tabernacle of (the congregation, or) meeting.

|| Luther's choice ſerm. p. 13. 32, 33.

§ See the following note.

acceptable in his beloved." Eph i. 6. Wherefore, if you would be acceptable to God, and be made his dear child; then by faith cleave unto his beloved Son Christ, and hang about his neck, yea, and creep into his bosom: and so shall the love and favour of God be as deeply insinuated into you, as it is into Christ himself *: and so shall God the Father, together with his beloved Son, wholly possess you, and be possessed of you: and so God and Christ, and you shall become one entire thing; according to Christ's prayer, "that they may be one in us, as thou and I are one," John xvii. 21, 22. †

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* The acceptation, love and favour of God, here treated of, do not refer to the real state of believers; but to their relative state, to their justification, reconciliation and adoption: and so they have no respect to any qualities inherent in them, good nor evils to be increased by the one, or diminished by the other: but they proceed purely upon the righteousness of Christ, which is is theirs, in virtue of their union with him, and is imputed to them; the which righteousness is the self-same righteousness, wherewith Christ as Mediator, and surety for elect sinners, pleased the Father. And therefore saith one, whom no body suspects of Antinomianism, "We are as perfectly righteous, as Christ the righteous, as Christ the righteous," citing 1 John iii. 7. "He that doth righteousness, is righteous, even as he is righteous," Isaac Ambrose, Media, chap. 1. sect. 2. p. (mihi) 4. This I take to be the true meaning of these passages of our author, and Isaac Ambrose, expresst in terms stronger than I would desire to use. There is a danger in expressing concerning GOD, even what is true.

† The original word, here rendered One, doth indeed signify one thing. And it is evident from the text, that believers are united to God, as well as to Christ. "Faith is that grace, by which we are united to, and made one with God and Christ," says the author of the supplement to Pool's annot. on the place. See 1 John iv. 16. 2 Cor. vi. 16. compared with Eph. iii. 17. And whosoever do own Jesus Christ to be one with the Father, must needs grant this, or else deny believers to be united to Christ. This derogates nothing from the prerogative of our Lord Jesus, who is one with the Father: for, He is one with Him, as the Holy Ghost also is, by the adorable substantial union; but believers are so, only by a mystical union. Neither

And by this means, you may have ſufficient ground and warrant to ſay, (in the matter of reconciliation with God at any time, whenſoever you are diſputing with yourſelf *, how God is to be found, that juſtifieth and ſaveth ſinners) I know no other God, neither will I know any other God, beſides this God, that came down from heaven, and clothed himſelf with my fleſh †,

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doth it intrench upon GOD's ſupremacy, more than their (confeſs'd) union with Chriſt doth; who, notwithſtanding of believers union with him remains to be, with the Father and Holy Spirit, the only ſupreme, moſt high God. See p. 247.

"Whoſoever therefore cleaveth to Chriſt through faith, he abideth in the favour of God, he alſo ſhall be made beloved and acceptable as Chriſt is, and ſhall have fellowſhip with the Father and the Son." Luth. choſen ſermons, ſermon of the appearing of Chriſt, p. (mihi) 23. "Here I will abide in the arms of Chriſt, cleaving unſeparably about his neck, and creeping into his boſom, whatſoever the law ſhall ſay, and my heart ſhall feel. Ibid. ſermon of the loſt ſheep, p. (mihi) 81." Seeing therefore that Chriſt the beloved Son, being in ſo great favour with God in all things that he doth, is thine,—without doubt, thou art in the ſame favour and love of God, that Chriſt himſelf is in. And again, the favour and love of God, are inſinuated to thee, as deeply as to Chriſt, that now, God together with his beloved Son, doth wholly poſſeſs thee, and thou haſt him again wholly; that ſo God, Chriſt, and thou, do become as one certain thing—that they may be one in us, as thou and I are one."—John xvii. Ibid. Sermon of the appearing of Chriſt, p. (mihi) 25.

* Luther on Gal. p. 17.

† Luther, from whom this is taken, in the place quoted by our author, confirms it thus. For he that is a ſearcher of God's majeſty, ſhall be overwhelmed of his glory. I know (adds he) by experience, what I ſay. But theſe vain ſpirits, which ſo deal with God, that they exclude the Mediator, do not believe me. And on Pſal. cxxx he hath theſe remarkable words, Ego ſæpe, & libenter hoc inculco, ut extra Chriſtum oculos, & aures claudatis, & dicatis nullum vos ſcire deum niſi qui fuit in gremio mariæ, & ſuxit ubera ejus: That is, "Often and willingly do I inculcate this, that you ſhould ſhut your eyes and your ears, and ſay, you know no God out of Chriſt, none but he that was in the lap of Mary, and ſuck'd her breaſts." He means none out of him. Burroughs on Hoſ. iii. 5. p. 729.

unto whom all power is given, both in heaven and in earth, who is my Judge; "for the Father judgeth no man, but hath committed all judgment to the Son," John v 22. So that Christ may do with me whatsoever him liketh, and determine of me according to his own mind; and I am sure he hath said, "he came not to judge the world, but to save the world," John xii. 47. And therefore I do believe that he will save me *.

Neo. Indeed, Sir, if I were so holy and so righteous as some men are; and had such power over my sins and corruptions as some men have, then I could easily believe it: but (alas) I am so sinful and so unworthy a wretch, that I dare not presume to believe that Christ will accept of me, so as to justify and save me.

Evan. Alas! man, in thus saying, you do seem to contradict and gainsay, both the apostle Paul, and our Lord Jesus Christ himself; and that against your own soul: for whereas the apostle Paul saith, "That Christ Jesus came into the world to save sinners," 1 Tim. i. 15. and doth justify the ungodly, Rom. iv. 5. Why, you seem to hold, and do in effect say, that Christ Jesus came into the world, to save the righteous, and to justify the godly. And whereas our Saviour saith, "The whole need not the physician, but the sick; and that he came not to call the righteous, but sinners to repentance," Matth. ix 12. Why, you seem to hold, and do in effect say, that the sick need not the physician, but the whole; and he that came not to call sinners, but the righteous to repentance. And

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* This is the conclusion of that, which one, by faith cleaving unto Christ, and hanging about his neck, hath by that means warrant to say according to our author. Whether or not there is sufficient warrant for it, according to the scripture, let the reader judge: what shadow of the doctrine of universal atonement, or universal pardon, is in it, I see not.

indeed, in ſo ſaying, you ſeem to conceive that Chriſt's ſpouſe muſt be purified, waſhed, and cleanſed from all her filthineſs, and adorned with a rich robe of righteouſneſs; before he will accept of her: whereas he himſelf ſaid unto her, Ezek. xvi. 4. "As for thy nativity, in the day that thou waſt born, thy navle was not cut, neither waſt thou waſhed with water to ſupple thee; thou waſt not ſwaddled at all, nor ſalted at all." Verſe 5. "No eye pitied thee, to do any of theſe things unto thee; but when I paſſed by thee, and looked upon thee, behold thy time was a time of love. Verſe 8. And I ſpread my ſkirt over thee, and covered thy nakedneſs; yea, and I ſwear unto thee, and entered into covenant with thee, and thou becameſt mine." Hoſ. ii. 19. "And I will marry thee unto me for ever; yea, I will marry thee unto me in righteouſneſs, and in judgment, and in mercy, and compaſſion.

Wherefore, I beſeech you, revoke this your erroneous opinion, and contradict the word of truth no longer; but conclude for a certainty, that it is not the righteous and godly man, but the ſinful and ungodly man *, that Chriſt came to call, juſtify and ſave; ſo that if you were a righteous and godly man, you were neither capable of calling, juſtifying, or ſaving by Chriſt; but being a ſinful and ungodly man, I will be bold to ſay unto you, as the people ſaid unto blind Bartimeus, Mark x. 49. "Be of good comfort, ariſe, he calleth thee, and will juſtify and ſave thee." † Go then unto him, I beſeech you; and if he come and meet you, (as his

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* *i. e.* Such as are really ſo, and not in their own opinion only reſpectively.

† As the people, obſerving Chriſt's call to Bartimeus, bid him be of good comfort (or be confident) and ariſe; intimating that upon his going ſo unto Chriſt, he would cure him: ſo one, obſerving the goſpel call, may, with all boldneſs, bid a ſinner comply with it confidently; aſſuring him, that thereupon Chriſt will juſtify and ſave him.

manner is) then do not you unadvisedly lay with Peter, "Depart from me, for I am a sinful man, O Lord," Luke v. 8. But say in plain terms, O come unto me, for I am a sinful man, O Lord! Yea, go on further, and say, as Luther * bids you, Most gracious Jesus, and sweet Christ, I am a miserable poor sinner, and therefore do judge myself unworthy of thy grace; but yet I have learned from thy word, that thy salvation belongeth to such a one, therefore do I come unto thee to claim that right, which through thy gracious promise belongeth unto me. Assure yourself, man, that Jesus Christ requires no portion with his spouse; no verily, he requires nothing with her but mere poverty. "the rich he sends empty away," Luke i. 53. but the poor are by him enriched. And indeed, saith Luther †, the more miserable and distressed a man doth feel himself, and judge himself to be; the more willing is Christ to receive him, and relieve him. So that, saith he, in judging thyself unworthy, thou dost thereby become truly worthy; and so indeed hast gotten a greater occasion of coming to him. Wherefore then, in the words of the apostle, I do exhort and beseech you, to "Come boldly unto the throne of grace, that you may obtain mercy, and find grace to help in time of need," Heb. iv. 16.

Neo. But truly, Sir, my heart doth, as it were, tremble within me, to think of coming to Christ after such a bold manner; and surely, Sir, if I should so come unto him, it would argue much pride and presumption in me.

Evan. Indeed, if you should be encouraged to come unto Christ, and to speak thus unto him, because of any godliness, righteousness, or worthiness that you do conceive to be in you; that, I confess, were proud pre-

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* Coice serm. P. 87.

† Choice serm. P. 85.

ſumption in you. But to come to Chriſt by believing that he will accept of you, juſtify and ſave you freely by his grace, according to his gracious promiſe, this is neither pride nor preſumption *: for Chriſt having tendered and offered it to you freely, believe it, man, it is true humility of heart, to take what Chriſt offereth you †.

Nom. But by your favour, Sir, I pray you give me leave to ſpeak a word by the way. I know my neighbour Neophytus, it may be, better than you do; yet I do not intend to charge him with any ſin, otherwiſe than by way of ſuppoſition (as thus): ſuppoſe he hath been guilty of the committing of groſs and grievous ſins, will Chriſt accept of him, and juſtify and ſave him for all that?

Evan. Yea indeed; for there is no limitation of God's grace in Jeſus Chriſt, except the ſin againſt the Holy Ghoſt ‡. "Chriſt ſtands at the door, and knocks,"

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* It is to believe the offer of the goſpel, with particular application; to embrace it, and therein to receive Chriſt. And no man can ever receive and reſt on Chriſt for ſalvation, without believing, in greater or leſſer meaſure, that Chriſt will accept of him to juſtification and ſalvation. Remove that goſpel-truth, that Chriſt will accept of him, and his faith has no ground left to ſtand upon. See note * P. 131. and note * p. 134.

† Poor doubting Chriſtian, P. 18.

‡ I doubt if the ſin againſt the holy Ghoſt, can juſtly be ſaid to be a limitation of God's grace in Jeſus Chriſt. For in the original, authentic, goſpel-offer, in which is the proper place for ſuch a limitation, (if there was any) that grace is ſo laid open to all men, without exception, that no man is excluded; but there's free acceſs to it, for every man, in the way of believing. John iii. 15. 16 Rev. xxii. 17. and this offer is ſometime intimated to theſe reprobates, who fall into that ſin; elſe they ſhould not be capable of it. 'Tis true, that ſin is a bar in the way of the guilty; ſo as they can never partake of the grace of God in Chriſt: for it ſhall never be forgiven. Matth. xii. 31. Mark iii. 29. And any further miniſterial application of the offer to them, ſeems to ceaſe to be lawful or warranted, 1 John v. 16. But all this ariſeth from their own wilful, obſtinate,

Rev. iii. 20. And if any murdering Manaſſes, or any perſecuting and blaſpheming Saul, (1 Tim. i. 13.) or any adulterous Mary Magdalene, will open unto him, he will come in, and bring comfort with him, and will ſup with him. Seek from the one end of the heavens to the other, ſaith Evangelical Hooker *, turn all the Bible over, and ſee if the words of Chriſt be not true, "Him that cometh unto me, I will in no wiſe caſt out," John vi. 37.

Nom. Why then, Sir, it ſeems you hold, that the vileſt ſinner in the world ought not to be diſcouraged from coming unto Chriſt, and believing in him, by reaſon of his ſins.

Evan. Surely, if Chriſt came into the world, to ſeek, and call, and ſave ſinners, and to juſtify the ungodly, as you have heard; and if the more ſinful, miſerable, and diſtreſſed, a man doth judge himſelf to be, the more willing Chriſt is to receive him and relieve him: then I ſee no reaſon, why the vileſt ſinner ſhould be diſcouraged from believing on the name of Jeſus Chriſt, by reaſon of his ſins. Nay, let me ſay more; the greater any man's ſins are, either in number or nature, the more haſte he ſhould make to come unto Chriſt, and to ſay with David, "For thy name's ſake, O Lord, pardon mine iniquity, for it is great," Pſal. xxv. 11.

Ant. Surely, Sir, if my friend Neophytus did rightly conſider theſe things, and were aſſuredly perſuaded of the truth of them; methinks he ſhould not be ſo backward from coming to Chriſt, by believing on his name, as he is: for if the greatneſs of his ſins ſhould be ſo far from

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diſpiteful and malicious rejecting of the offer; and fighting againſt the Holy Ghoſt, whoſe office it is, to apply the grace of Chriſt; and not from any limitation, or excluſive clauſe in the offer; for ſtill it remains true; whoſoever ſhall believe, ſhall not periſh.

* Poor doubting Chriſtian, p. 132.

hindring his coming to Christ, that they should further his coming: then I know not what should hinder him.

Evan. You speak very truly indeed. And therefore, I beseech you, neighbour Neophytus, consider seriously of it; and neither let your own accusing conscience, nor Satan, the accuser of the brethren, hinder you any longer from Christ. For what though they should accuse you of pride, infidelity, covetousness, lust, anger, envy, and hypocrisy? yea, what though they should accuse you of whoredom, theft, drunkenness, and many the like? yet, do what they can, they can make no worse a man of you than a sinner, or the chief of sinners, or an ungodly person; and so consequently such a one as Christ came to justify and save. So that, in very deed, if you do rightly consider of it, they do you more good than hurt, by their accusations *. And therefore I beseech you, in all such cases or conflicts, take the counsel of Luther, who saith †, when thy conscience is throughly afraid with the remembrance of thy sins past, and the devil assaileth thee with great violence, going about to overwhelm thee, with heaps, floods, and whole seas of sins, to terrify thee, and to draw thee from Christ: then arm thyself with such sentences as these; Christ the Son of God was given, not for the holy, righteous, worthy, and such as were his friends, but for the wicked sinners, for the unworthy, and for his enemies. Wherefore, if the devil say, thou art a sinner, and therefore must be damned; then answer thou and say, Because thou sayest I am a sinner, therefore will I be righteous and saved.

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* Which may put you in mind, that you are one of that sort, which Christ Jesus came into the world to save, 1 Tim. i. 15. And, in pleading for mercy, may furnish you such an argument, as David used, Psal. xxv. 11. and the woman of Canaan, Matth. xv. 27. "Yet the dogs eat of the crumbs," &c.

† On Gal. p. 20.

And if he reply, Nay, ſinners muſt be damned: then anſwer thou and ſay, No; for I flee to Chriſt, who hath given himſelf for my ſins. And therefore, Satan, in that thou ſayeſt I am a ſinner, thou giveſt me armour and weapons againſt thyſelf, that with thine own ſword I may cut thy throat, and tread thee under my feet *. And thus you ſee it is the counſel of Luther, that your ſins ſhould rather drive you to Chriſt, than keep you from him.

Nom. But, Sir, Suppoſe he hath not as yet truly repented for his many and great ſins, hath he any warrant to come unto Chriſt by believing, till he hath done ſo?

Evan. I tell you truly, that whatſoever a man is, or whatſoever he hath done, or not done, he hath warrant enough to come unto Chriſt by believing, if he can †:

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* He adds in the place quoted, theſe weighty words; "I ſay not this for nought, for I have often-times proved by exprience, and I daily find what an hard matter it is to believe (eſpecially in the conflict of conſcience) that Chriſt was given, not for the holy, righteous, worthy, and ſuch as were his friends, but for wicked ſinners, for the unworthy, and for his enemies."

† It is not in vain added, if he can: for there is, in this matter, a great differance, betwixt what a ſinner may do, in point of warrant; and what he will or can do, in point of the event. "If we ſay to a man, the phyſician is ready to heal you; before you will be healed, you muſt have a ſenſe of your ſickneſs: this ſenſe is not required by the phyſician, (for the phyſician is ready to heal him:) but if he be not ſick, and have a ſenſe of it, he will not come to the phyſician." Preſton of faith, p. 12. I make no queſtion but, before a ſinner will come to Chriſt, by believing, he muſt be an awakened, convinced, ſenſible ſinner; pricked in his heart with a ſenſe of his ſin and miſery; made to groan under his burden, to deſpair of relief from the law, himſelf, or any other creature, and to deſire and thirſt after Chriſt and his righteouſneſs; and this our author teacheth afterward, on this ſubject. (Theſe things alſo are required of the ſinner in point of duty.) And therefore the law muſt be preached by all theſe, who would preach Chriſt aright. But that theſe, or any other, things in the ſinner, are required to

for Chriſt makes a general proclamation, ſaying, "Ho, every one that thirſteth, come ye to the waters; and he that hath no money, come, buy and eat, yea, come buy wine and milk, without money, and without price." This, you ſee, is the condition, Buy wine and milk (that is, grace and ſalvation) without money: that is, without any ſufficiency of your own *; only incline your ear, and hear,

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warrant him, that he may come to Chriſt by believing; is what, I conceive, the ſcripture teacheth not: but the general offer of the goſpel, of which before, warrants every man, that he may come. And in practice, it will be found, that requiring of ſuch and ſuch qualifications in ſinners, to warrant them to believe in Chriſt; is no great help to them, in their way towards him: foraſmuch as, it engageth them in a doubtful diſputation, as to the being, kind, meaſure and degree of their qualifications for coming to Chriſt; the time ſpent in which, might be better improven, in their going forward to Chriſt, for all, by believing. And ſince no man can ever believe in Chriſt, without knowing, that he has a warrant for believing in him; otherwiſe he can but act preſumptuouſly; to tell ſinners, that none may come to Chriſt, or have warrant to believe, but ſuch as have true repentance; muſt needs, in a ſpecial manner, intangle diſtreſſed conſciences, ſo as they dare not believe, until they know their repentance to be true repentance: this muſt inevitably be the iſſue in that caſe; unleſs they do either reject that principle, or elſe venture to believe without ſeeing their warrant. For, howbeit they hear of Chriſt and his ſalvation, offered in the goſpel; theſe will be, to them, as forbidden fruit, which they are not allowed to touch; till once they are perſuaded, that they have true repentance. And before they can attain to this, it muſt be made out to their conſciences, that their repentance is not legal, but evangelical, having ſuch characters, as diſtinguiſh it from the repentance of the Ninevites, Judas, and many reprobates. So that, one would think, the ſuggeſting of this principle, is but a bad office done to a ſoul, brought to the place of the breaking forth of children. Let no man ſay, that, arguing at this rate, one muſt know alſo the truth of his faith, before he can come to Chriſt; for faith is not a qualification for coming to Chriſt, but the coming itſelf, which will have its ſaving effects on the ſinner, whether he knows the truth of it, or not.

* Take them freely, and poſſeſs them; which every one ſees to be no proper condition.

and your ſouls ſhall live; yea, live by hearing that "Chriſt will make an everlaſting covenant with you, even the ſure mercies of David *."

§ 4. *Nom.* But yet, Sir, you ſee that Chriſt requires a thirſting before a man come unto him; the which, I conceive, cannot be without true repentance.

Evan. In the laſt chapter of the Revelation, verſe 17. Chriſt makes the ſame general proclamation, ſaying, "Let him that is athirſt come:" and as if the Holy Ghoſt had, ſo long ſince, anſwered the ſame objection that yours is, it followeth in the next words, "And whoſoever will, let him take of the water of life freely," even without thirſting if he will; for "him that cometh unto me, I will in no ways caſt out, John vi. 37. † But becauſe it

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* Hooker's poor doubting Chriſtian, p. 151. Cornwell on goſpel repent. p. 21.

† That goſpel offer, Iſa. lv. 1. is the moſt ſolemn one, to be found in all the Old Teſtament: and that recorded Rev. xxii. 17. is the parting offer, made to ſinners, by Jeſus Chriſt, at the cloſing of the canon of the ſcripture, and manifeſtly looks to the former: in the which, I can ſee no ground to think, that the thirſting, therein mentioned, doth any way reſtrict the offer; or that the thirſty, there invited, are convinced, ſenſible ſinners, who are thirſting after Chriſt and his righteouſneſs; the which, would leave without the compaſs of this ſolemn invitation, not only the far greater part of mankind, but even, of the viſible church. The context ſeems deciſive in this point, for the thirſting ones invited, are ſuch, as are "ſpending money for that which is not bread, and their labour for that which ſatisfieth not," ver. 1, 2. But convinced, ſenſible ſinners, who are thirſting after Chriſt and his righteouſneſs, are not ſpending their money and labour, at that rate; but on the contrary, for that which is bread and ſatisfieth, namely, for Chriſt. Wherefore, the thirking, there mentioned, muſt be more extenſive, comprehending, yea, and principally aiming at, that thirſt after happineſs and ſatisfaction, which being natural, is common to all mankind. Men pained with this thirſt (or hunger) are naturally running, for quenching thereof, to the empty creation, and their fulſome luſts: ſo ſpending money for that which is not bread, and their labour for that which ſatisfieth not; their hungry ſouls find no

seems you conceive, he ought to repent before he believe; I pray tell me, what you do conceive repentance to be, or wherein doth it consist?

Nom. Why, I do conceive that repentance consists in a man's humbling of himself before God, and sorrowing and grieving for offending him by his sins, and in turning from them all to the Lord.

Evan. And would you have a man to do all this truly* before he come to Christ by believing?

Nom. Yea indeed, I think it is very meet he should.

Evan. Why then, I tell you truly, you would have him to do that which is impossible † ‡.

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food, but what is meagre and lean, bad and unwholesome, and cannot satisfy that their appetite. Compare Luke xv. 16. In this wretched case, Adam left all mankind, and Christ finds them. Whereupon, the gospel-proclamation is issued forth, inviting them to come away from the broken cisterns, the filthy puddles, to the waters of life, even to Jesus Christ, where they may have bread, fatness, what is good, and will satisfy that their painful thirst, John iv. 14. and vi. 35.

* *i. e.* In such a manner, as it shall be true evangelical repentance, and gracious humiliation, sorrow, and turning, acceptable in the sight of God. This question (grounded on Nomista's pretending, that Neophytus had no warrant to believe, unless he had truly repented) supposeth that there is a kind of repentance, humiliation, sorrow for sin, and turning from it, which goes before faith; but that they are not after a godly sort, as the apostle's phrase is, 2 Cor. vii. 11.

† Dyke of Repent. p. 38.

‡ I think it nothing strange, to find the author so very peremptory in this point, which is of greater weight than many are aware of. True repentance, is a turning unto unto God, a coming back to him again; a returning even unto the Lord, according to an usual Old Testament phrase, found, Hos. xiv. 1. and rightly so translated, Isa. xix. 22. But no man can come unto God, but by Christ, Heb. vii. 25. "He is able also to save them to the uttermost, that come unto God by him." John xiv. 6. "No man cometh unto the Father, but by me." We must take Christ, in our way to the Father, else it is impossible that we guilty creatures can reach unto him. And no man can come unto Christ, but by believing in him, John vi. 35. therefore 'tis impossible, that a man can truly repent, before he believe in

For firſt of all, godly humiliation, in true penitentiaries, proceeds from the love of God their good Father, and ſo from the hatred of that ſin which hath diſpleaſed him, and this cannot be without faith *.

2*dly*, Sorrow and grief for diſpleaſing God by ſin, neceſſarily argue the love of God †; and it is impoſſible we ſhould ever love God, till by faith we know ourſelves loved of God ‡.

Chriſt. "Him hath God exalted with his right hand, to be a Prince (or Leader) and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins," Acts v. 31. One would think this to be a ſufficient intimation, that ſinners not only may, but ought to go to him, for true repentance; and not ſtand off from him, until they get it to bring along with them; eſpecially, ſince repentance, as well as remiſſion of ſin, is a part of that ſalvation, which he as a Saviour is exalted to give, and conſequently, which ſinners are to receive and reſt upon him for; and likewiſe that it is that, by which he, as a Leader, doth lead back ſinners even unto God, from whom they were led away, by Adam, the head of the apoſtacy. And if one inquires anent the way of his giving repentance unto Iſrael, the prophet Zechariah ſhewed it before, to be by faith, Zech. xii. 10. "And they ſhall look upon me whom they have pierced, and they ſhall mourn."

* This the ſcripture teacheth, determining in the general, that without faith one can do nothing acceptable in the ſight of God, John xv. 5. "Without me (*i. e.* ſeparate from me) ye can do nothing." Heb. xi. 6. "Without faith, it is impoſſible to pleaſe him:" and particularly, with reſpect to this caſe, Luke vii. 37, 38. "And behold, a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at meat—ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet." Ver. 44. "And he turned to the woman, and ſaid unto Simon —Ver. 47. Her ſins, which are many, are forgiven, for ſhe loved much: but to whom little is forgiven, the ſame loveth little." "It is an argument gathered of the effect following, whereby any thing is proved by ſigns enſuing." Calv. inſtit. lib. 3. cap 4. § 37.

† Dyke on Repent. p. 8, 9.

‡ There is a knowledge in faith, as our divines teach againſt the Papiſts; and the ſcripture maketh manifeſt, Iſa. liii. 11. "By his knowledge, ſhall my righteous ſervant juſtify many." Heb. xi. 3. "Through faith we underſtand, that the worlds

3*dly*, No man can turn to God, except he be firſt turned of God; and after he is turned, he repents: ſo

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were framed by the word of God." Now, ſaving faith, being a perſuaſion, that we ſhall have life and ſalvation by Chriſt, or, a receiving and reſting on him for ſalvation, includes in it, a knowledge of our being loved of God: the former cannot be, without the latter. In the mean time, ſuch as the ſtrength or weakneſs of that perſuaſion is; the ſteadineſs or unſteadineſs of that receiving and reſting; juſt ſo is this knowledge, clear or unclear; free of, or accompanied with doubtings. They are ſtill of the ſame meaſure and degree. So that this is no more, in effect, but that faith in Chriſt is the ſpring of true love to God: the which, how it is attained by a guilty ſoul, men will the better know, if they conſider well what it is. The true love of God is not a love to him, only for his benefits, and for our own ſake; but a love to him for himſelf, for his own ſake, a liking of, and complacency in, his glorious attributes and perfections, his infinite, eternal, and unchangeable, being, wiſdom, power, holineſs, juſtice, goodneſs, and truth. If a convinced ſinner is void of any the leaſt meaſure of perſuaſion of life and ſalvation by Chriſt, and of the love of this God to him; but apprehends, as he cannot miſs to do in this caſe, that he hates him, is his enemy, and will prove ſo at laſt; this cannot fail of filling his whole ſoul with ſlaviſh fear of God; and how then ſhall this love of God ſpring up in one's heart, in ſuch a caſe? for ſlaviſh fear and true love, are ſo oppoſite the one to the other, that, according to the meaſure in which the one prevails, the other cannot have acceſs. 2 Tim. i 7. "God hath not given us the ſpirit of fear, but of power, of love, and of a ſound mind." 1 John iv. 18. "There is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment." But when once life and ſalvation, and remiſſion of ſin, is with application believed, by the convinced ſinner, and thereby the love of God towards him is known, then, according to the meaſure of that faith and knowledge, ſlaviſh fear of God is expelled; and the heart is kindly drawn to love him, not only for his benefits, but for himſelf, having a complacency in his glorious perfections. "We love him, becauſe he firſt loved us," 1 John iv. 19. The love of God to us, is the inducement of our love to him; but love utterly unknown to the party beloved, can never be an inducement to him, to love again. Now, in conſequence hereof, the ſinner's bands are looſed, and his heart, which before was ſtill hard as a ſtone, tho' broken in pieces by legal terrors, is broken in another manner, ſoftned, and kindly melted, in ſorrow for diſpleaſing this gracious God.

Ephraim ſaith, "After I was converted, I repented," Jer. xxxi 19. * †. The truth is, a repentant ſinner firſt believes that God will do that which he promiſeth, namely, pardon his ſin, and take away his iniquity; then he reſteth in the hope of it: and from that, and for it, he leaves ſin; and will forſake his old courſe ‡ ||, becauſe it is diſpleaſing to God; and will do that which is pleaſing and acceptable to him §. So that, firſt of all, God's favour is apprehended, and remiſſion of ſins believed ¶; then upon that cometh alteration of life and converſation **.

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* Stock of repent. p. 20.

† God's turning of a ſinner, firſt brings him to Chriſt, John vi. 44. "No man can come unto me, except the Father, which hath ſent me, draw him." See ver. 45 And then he comes to God, by Chriſt, John xiv. 26. "No man cometh unto the Father, but by me."

‡ Ibid. p. 21.

|| In a right manner, in the manner immediately aftermentioned.

§ "Faith cometh of the word of God; hope cometh of faith; and charity ſpringeth of them both. Faith believes the word; hope truſteth after that which is promiſed by the word; and charity doth good unto her neighbour." Mr Patrick Hamilton's articles in Knox's hiſtory, p. (mihi) 11.

¶ Not as that they are pardoned already: but that one muſt ſo apprehend the favour of God, as to believe, that God will—pardon his ſin, as the author ſpeaks expreſsly in the premiſſes, from whence this concluſion is drawn; or, that God doth pardon his ſin, in the preſent time. See on page 177, note (†.) Now, remiſſion of ſin, is a part of that ſalvation, which faith receives and reſts on Chriſt for. See the note on the definition of faith, p. 27. As for the phraſe the author uſeth to expreſs this; it is moſt agreeable to the ſcripture-phraſe, remiſſion of ſins preached, Luke xxiv. 47. Acts xiii. 38.

** Namely, ſuch an alteration, as is pleaſing and acceptable in the ſight of God, the which he has deſcribed in the preceeding ſentence. Otherwiſe, he has already taught us, that there are notable alterations of life and converſation, which do not proceed from faith; and therefore, are not accepted of God. And of theſe we ſhall hear more anon.

'Twill not be amiſs here to obſerve, how our author, in his

account of the relation betwixt faith and repentance, treads in the ancient paths, according to his manner.

" It ought to be out of queſtion, ſaith Calvin, that repentance doth not only immediately follow faith, but alſo ſpring out of it.—As for them that think that repentance doth rather go before faith, than flow or ſpring forth of it, as a fruit out of a tree, they never knew the force thereof, and are moved with too weak an argument, to think ſo. Chriſt (ſay they) and John, in their preachings, do firſt exhort the people to repentance, &c. —A man cannot earneſtly apply himſelf to repentance, unleſs he know himſelf to be of God, but no man is truly perſuaded, that he is of God, but he that hath firſt received his grace—no man ſhall ever revrently fear God, but he that truſteth, that God is merciful to him; no man will willingly prepare himſelf to the keeping of the law, but he that is perſuaded, that his ſervices pleaſe him." Inſtit book 3. cap. 3. §. 1, 2.

" How ſoon that ever the Spirit of the Lord Jeſus, quhilk God's elect children receive, be trew faith, tak's poſſeſſion in the heart of ony man, ſo ſoon dois he regenerate, and renew the ſame man So that he beginnis to hait that quhilk before he loved, and beginnis to love that whilk befoir he hated, and fra thence commis that continuall battell whilk is betwixt the fleſh and the ſpirit." Old Confeſſion, art. 13.

" Being in Chriſt, we muſt be new creatures—ſo that we muſt hate and flee that whilk before we loved and embraced, and we muſt love and follow that whilk before we hated and abhorred—all whilk is impoſſible to them that have no faith, and have but a dead faith." Mr John Davidſon's catech. page 29.

" Queſt. When I fall aſke you then, what is craved of us, after that we are joined to Chriſt, by faith, and made truely righteous in him? Ye ſhall anſwere, A. We muſt repent, and becum newe perſons, that we may ſhew forth the virtues of him that hath called us." Ibid. p. 35

" What is thy repentance? The effect of this faith, working a ſorrow for my ſins bypaſt, and purpoſe to amend in time to come." Mr James Melvil's catech. in his propine, &c. page 44.

" Repentance unto life, is a ſaving grace, whereby a ſinner, out of the true ſenſe of his ſin, and apprehenſion of the mercy of God in Chriſt; doth, with grief and hatred of his ſin, turn from it unto God." Short catech.

" M. This is then thy ſaying, that unto the time that God hath received us to mercy, and regenerate us by his Spirit, we can do NOTHING but ſin; even as an evil tree can bring forth no frute, but that that is evil Matth. vii. 17. C. Even ſo it is." Calvin's Catech. Queſt. 117. " He doth receive us into his favour, of his bountiful mercy, through the merits of our

Nom. But Sir, as I conceive, the ſcripture holds forth, that the Lord hath appointed repentance to go before faith: for is it not ſaid, Mark i. 15. "Repent and believe the goſpel?"

Evan. To the intent that you may have a true and ſatisfactory anſwer to this your objection, I would pray you to conſider two things.

Firſt, That the word repent in the original, ſignifies a change of our minds from falſe ways to the right, and of our hearts from evil to good * †; as that ſon in the goſpel ſaid, "He would not go to work in his father's vineyard; yet afterwards," ſaith the text, "He repented and went," Matth xxi. 29. That is, he changed his mind and went.

Secondly, That in thoſe days, when John the Baptiſt and our Saviour preached, their hearers were moſt of them erroneous in their minds and judgments. For they being leavened with the doctrine of the Phariſees and Sadducees, of the which our Saviour bade his

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Saviour Chriſt, accounting his righteouſneſs to be ours, and for his ſake imputeth not our faults unto us." Ibid. Queſt. 118.

"Queſt. What is the FIRST fruit of this union?" (namely, of union with Chriſt by faith.) "Anſ. A REMISSION of our ſins, and IMPUTATION of JUSTICE. Q. Which is the NEXT fruit of our union with him? A. Our SANCTIFICATION and REGENERATION to the image of God." Craig's Catech. Q. 24, 25.

"Q. What is ſanctification? A. Sanctification is a work of God's grace, whereby they—are—renewed in their whole man, after the image of God, having the ſeeds of REPENTANCE unto life, and of all other ſaving graces, put into their hearts." Larg. Catech. Q. 75.

"We would beware of Mr Baxter's order of ſetting repentance and works of new obedience before juſtification, which is indeed a new covenant of works." Rutherford's Influences of the life of grace, p. 346.

* Laſt Annot. on Matth.

† This is taken word for word, out of the Engliſh annotations on Matth. iii. 2. which are cited, for it, by our author, under the name of the Laſt Annotations: becauſe they were printed in the year 1645. about which time, this book alſo was firſt publiſhed. How the author applies it, will appear anon.

disciples to take heed and beware, Matth. xvi. 6. 12. The most of them were of opinion that the Messiah, whom they looked for, should be some great and mighty monarch, who should deliver them from their temporal bondage, as I shewed before. And many of them were of the opinion of the Pharisees, who held, that as an outward conformity to the letter of the law was sufficient, to gain favour and estimation from men; so was it sufficient for their justification and acceptation before God, and so consequently to bring them to heaven and eternal happiness. And therefore, for these ends, they were very diligent in fasting and prayer, Luke xviii. 12, 14. and very careful to pay tithes of mint, and anise and cummin, and yet did omit the weightier matters of the law, as judgment, mercy, faith, and the love of God, Matth. xxiii. 23. Luke xi. 42. And so, as our Saviour told them, Matth. xxiii. 25. "They made clean the outside of the cup, and of the platter, but within they were full of extortion and excess."

And diverse of them were of the opinion of the Sadducees, Acts xxiii. 8. who held that there was no resurrection, neither angel nor spirit; and so had all their hopes and comfort in the things of this life, not believing any other.

Now our Saviour preaching to these people, said "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel." As if he had said, the time set by the prophets for the manifestation of the Messiah is fully come; and his kingdom, which is a spiritual and heavenly kingdom, is at hand: therefore change your minds, from false ways to right, and your hearts from evil to good *. And do not any longer

* The word rendered repent, is to change one's mind, and to lay aside false opinions, which they had drunken in, whether from the Pharisees, concerning the righteousness of works, tradition, worship, &c or from the Sadducees, concerning the resurrection, &c. Lucas Brugensis apud Polum Synop. Crit. in Matth. iii. 2.

imagine that the Meſſiah, you look for, ſhall be one that ſhall ſave and deliver you from your temporal enemies; but from your ſpiritual, that is, from your ſins, and from the wrath of God, and from eternal damnation: and therefore put your confidence no longer in your own righteouſneſs, though you walk never ſo exactly according to the letter of the law; but believe the glad tidings that is now brought unto you, to wit, that this Meſſiah ſhall ſave you from ſin, wrath, death, the devil, and hell, and bring you to eternal life and glory. Neither let any of you any longer imagine, that there is to be no reſurrection of the dead, and ſo have you hopes only in this life: but believe theſe glad tidings, that are now brought unto you, concerning the Meſſiah; and he ſhall raiſe you up at the laſt day, and give you an eternal life. Now, with ſubmiſſion to better judgments, I do conceive, that if there be, in the book of God, any repentance exhorted unto, before faith in Chriſt; or if any repentance go, either in order of nature or time, before faith in Chriſt; it is only ſuch a like repentance as this *.

Nom. But, Sir, do you think that there is ſuch a like repentance, that goes before faith in Chriſt, in men now-a-days?

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* That the reader may further ſee, how little weight there is, in the objection raiſed from Mark i. 15. I ſubjoin the words of two learned commentators on that text. "Repent ye, turn from the wickedneſs of your ways and believe---There is a repentance that muſt go before faith, that is, the applicative of the promiſe of pardoning mercy to the ſoul, through true evangelical repentance, which is a ſorrow for ſin, flowing from the ſenſe of the love of God in Chriſt, be the fruit and effect of faith." Contin. of Pool's Annot. on the place. "Faith or believing, or order of the work of grace, is before repentance, that being the firſt and mother-grace of all others; yet, is it here, and in other places, named the latter; firſt, becauſe, though faith be firſt wrought, yet repentance is firſt ſeen and evidenced, &c." Lightfoot's Harm. 3d part in 4to, p. 164.

Evan Yea indeed, I think there is. As for example; When a profane ſenſual man (who lives as though, with the Sadducees, he did not believe any reſurrection of the dead, neither hell nor heaven) is convinced in his conſcience, that if he go on in making a God of his belly, and in minding only earthly things, his end ſhall be damnation: ſometimes ſuch a man doth, thereupon, change his mind; and, of a profane man, becomes a ſtrict Phariſee, or (as ſome call them) a legal profeſſor. But being convinced, that all his own righteouſneſs will avail him nothing, in the caſe of juſtification, and that it is only the righteouſneſs of Jeſus Chriſt that is available in that caſe; then he changeth his mind, and with the apoſtle, "DESIRES to be found in Chriſt, not having his own righteouſneſs which is of the law, but that which is through the faith of Chriſt, even the righteouſneſs which is of God through faith," Phil iii. 9. Now I conceive, that a man that doth thus, he changeth his mind from falſe ways to the right way, and his heart from evil to good, and ſo conſequently doth truly repent *.

Nom. But, Sir, do not you hold, that although repentance, according to my definition, goes not before faith in Chriſt, yet it follows after?

Evan Yea indeed, I hold, that although it go not before, as an antecedent of faith; yet it follows as a conſequent. For when a man believes the love of God to him in Chriſt, then he loves God, becauſe he loved him firſt; and that love conſtrains him to humble himſelf at the Lord's footſtool, and to acknowledge himſelf to be leſs than the leaſt of all his mercies; yea and then will

* *i. e.* His repentance is true in its kind, though not ſaving. There is a change of his mind and heart; in that, upon a conviction, he turns from profanity, to ſtrictneſs of life, and upon further conviction, from a conceit of his own righteouſneſs, to a deſire after the righteouſneſs of Chriſt: nevertheleſs, all this is but ſelfiſh, and cannot pleaſe God, while the man is void of faith. Heb. xi. 6.

he remember his own evil ways and doings that were not good, and will lothe himself in his own sight for his iniquities, and for his abominations, Ezek xxxvi. 31. Yea, and then will he also cleanse himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God, having respect unto all God's commandments, 2 Cor. vii. 1. Psal. cxix. 6. *.

Nom. Well, Sir, I am answered.

§ 5. *Neo.* And truly, Sir, you have so declared, and set forth Christ's disposition towards poor sinners, and so answered all my doubts and objections; that I am now verily persuaded that Christ is willing to entertain me; and surley I am willing to come unto him, and receive him: but alas, I want power

Evan. But tell me truly, are you resolved to put forth all your power to believe, and so to take Christ? †

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* See the note * page 140.

† His conviction of his lost and undone state, was before represented, in its proper place. After much disputing, whether such a vile and sinful wretch, as he, had any warrant to come to Christ? he appears, in his immediately foregoing speech, to be so far enlightned in the knowledge of Christ, that he is verily persuaded, Christ is willing to entertain him: and to have his heart and will so overcome by divine grace, that he is willing to come unto Christ: yet after all, he, through weakness of judgment, apprehends himself to want power to believe; whereas it is by these very means, that a soul is persuaded and enabled too, to believe in Jesus Christ. Hereupon the author, waving the dispute anent his power to believe, wisely asks him, if he was resolved to put forth the power he had? forasmuch as it was evident, from the account given of the present condition of his own soul, that it had felt a day of power, Psal cx. 3. and that he was drawn of the Father, and therefore could come to Christ, John vi. 44. For "effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, inlightning our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ." Short Catech.——"Savingly inlightning their minds, renewing and powerfully determining their wills, so as they—are HEREBY made willing and able." Larg. Catech. Q. 67.

Neo. Truly, Sir, me-thinks my resolution is much like the resolution of the four lepers, which sat at the gate of Samaria: for as they said, "If we enter into the city, the famine is in the city, and we shall die there; and if we sit still here, we die also: now therefore let us fall into the host of the Syrians; if they save us, we shall live; and if they kill us, we shall but die," 2 Kings vii. 4. Even so say I in mine heart, if I go back to the covenant of works to seek justification thereby, I shall die there; and if I sit still and seek it no way, I shall die also: now therefore, though I be somewhat fearful, yet am I resolved to go unto Christ; and if I perish, I perish *.

Evan. Why, now I tell you, the match is made, Christ is yours †, and you are his; this day is salvation come to your house (your soul I mean) for, what though you have not that power to come so fast to Christ, and to lay such firm hold on him, as you desire? yet coming with such a resolution to take Christ, as you do, you need not care for power to do it, inasmuch as Christ will enable you to do it ‡; for is it not said, John i. 12. "But as many as

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* See the foregoing note. This is the concluding point, in this matter. The man being drawn by efficacious grace, tho' he is not without doubts and fears, as to the event; yet is no more in doubt whether to embrace the offer, or not. And the inward motion of his heart, breaking through the remaining doubts and fears, after a long struggle, unto Jesus Christ in the free promise; being in itself indiscernible, but to God, and one's own soul: it is agreeably enough to one's way in that case: discovered in that expression of a conquered soul, now am I resolved to go unto Christ, now am I determined to believe; the which cannot but represent to him, who deals with the exercised person, the whole soul going out unto Jesus Christ. Hence the match may justly, thereupon, be declared to be made, as our author does in the words immediately following. Thus Job in his distress expresseth his faith, Job xiii. 15. "Though he slay me, yet will I trust in him." Compare Acts xi. 23. "That with purpose of heart they would cleave unto the Lord."

† In possession.

‡ *i. e.* You need not, holding back your hand, stand disputing

received him, to them gave he power to become the sons of God, even to them that believe on his name?" * O therefore, I beseech you, stand no longer disputing: but be peremptory and resolute in your faith, and in casting yourself upon God in Christ for mercy; and let the the issue be what it will †. Yet let me tell you, to your comfort, that such a resolution shall never go to hell ‡. Nay, I will say more, if any soul have room in heaven, such a soul shall; for God cannot find in his heart to damn such a one. I might then with as much true confidence say unto you, as faithful John Careless said to godly John Bradford ‖; hearken, O heavens, and thou O earth, give ear, and bear me witness at the great day, that I do here faithfully and truly declare the Lord's message unto his dear servant, and singularly beloved John Bradford, saying, John Bradford, thou man so specially beloved of God, "I do pronounce and testify unto thee, in the word and name of the Lord Jehovah, that all thy sins whatsoever they be, though never so many, grievous, or great, be fully and freely pardoned, released and forgiven thee, by the mercy of God in Jesus Christ, the only Lord and sweet Saviour, in whom thou dost undoubtedly believe: as truly as the Lord liveth, he will not have thee die the death; but hath verily purposed, determined and decreed, that thou shalt live with him for ever.

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with yourself, how you will get power: but with the power given, stretch forth the withered hand; and Christ will strengthen it, and enable you to take a firm hold, John xii. 32. "And I, if I be lifted up from the earth, will draw all men unto me." Isa. xl. 29. "He giveth power to the faint; and to them that have no might, he increaseth strength."

* The power, here mentioned, seems rather to denote right or privilege, (as the original word is rendered in the margent of our Bibles) than strength or ability.

† Goodwin's child of light, p. 196, 199.

‡ See the preceding note *, p. 204.

‖ In a letter to him.

Neo. O Sir, if I have as good warrant to apply this saying to myself, as sweet Mr Bradford had to himself, then I am a happy man.

Evan. I tell you from Christ, and under the hand of the Spirit, that your person is accepted, your sins are done away, and you shall be saved: and if an angel from heaven should tell you otherwise, let him be accursed *. Therefore you may (without doubt) conclude that you are a happy man; for, by means of this your matching with Christ, you are become one with him, and one in him, you "dwell in him, and he in you." 1 John iv. 13. He is "your well-beloved, and you are his." Cant. ii. 16. So that the marriage-union betwixt Christ and you, is more than a bare notion or apprehension of your mind; for it is a special, spiritual, and real union, it is an union betwixt the nature of Christ, God and man, and you †‡; it is a knitting and closing, not only of your apprehension with a Saviour, but also of your soul with a Saviour. When it must needs follow, that || you cannot be condemned, exceept Christ be condemned with you; neither can Christ be saved, except you be saved with him §. And

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* Hooker's poor doubting Christian, p. 51.

† Hooker's soul-union, p. 6, 7, 9. 10.

‡ *i. e.* An union with whole Christ, God-Man. 1 Cor. vi. 17. "He that is joined to the Lord, is one spirit." Eph. v. 30. "For we are members of his body, of his flesh and of his bones.

|| Tindal Par. Wick. Mam. p. 75.

§ Jesus Christ and the believer, being one person in the eye of the law; there is no separating of them, in law, in point of life and death. John xiv. 19. "Because I live, ye shall live also." I have adventured this once, to add one syllable to the text of the author; and so to read condemned for damned. The words are of the same signification: only, the latter hath an idea of horror affixed to it, which the former has not; and which perhaps it had not neither in the days of our forefathers, when godly Tindal used the expression, as our author informs us. And I take this liberty, the rather that a like expression of

as by means of corporal marriage, all things become common betwixt man and wife; even so, by means of this spiritual marriage, all things become common betwixt Christ and you: for when Christ hath married his spouse unto himself, he passeth over all his estate unto her; so that whatsoever Christ is, or hath, you may boldly challenge as your own, "He is made unto you, of God, wisdom, righteousness, sanctification, and redemption," 1 Cor. i 30. And surely, by virtue of this near union it is, that as Christ is called, the Lord our righteousness, Jer. xxiii. 6. Even so is the church called, "The Lord our righteousness," Jer. xxxiii. 16. I tell you, man, you may by virtue of this union, boldly take unto yourself as your own*, Christ's watching, abstinence, travels, prayers, persecutions, and slanders; yea, his tears, his sweat, his blood, and all that ever he did and suffered in the space of three and thirty years, with his passion, death, burial, resurrection, and ascension: for they are all yours. And as Christ passeth over all his estate unto his spouse, so doth he require that she should pass over all unto him. Wherefore, you being now married unto Christ, you must give all that you have of your own unto him; and truly you have nothing of your own but sin, and therefore

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John Careless, in a letter to William Tyms, seems to me, to run more smooth, by means of the same addition, though I doubt if the word stood so in the original copy. "Christ (saith he) is made unto us holiness, righteousness, and justification; he hath clothed us in all his merits—and taken to himself all our sin—so that if any should be now CONDEMNED for the same, it must needs be Jesus Christ, who hath taken them upon him." The sufferers mirror, p. 66. and in the old confession of faith, art. 9. according to the ancient copies, it is said, "The clean innocent Lamb of God, was damned in the presence of an earthly judge, that we ould be absolved befoir the tribunal seat of our God." But in the copy standing in Knox's history, reprinted at Edinburgh, anno 1644. 'tis read condemned."

* Bernardine Ochinis serm.

you must give him that. I beseech you then * say unto Christ with bold confidence, I give to thee my dear husband, my unbelief, my mistrust, my pride, my arrogancy, my ambition, my wrath and anger, my envy, my covetousness, my evil thoughts, affections and desires: I make one bundle of these, and all my other offences, and give them unto thee †. And thus was Christ "made sin for

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* Ibid. in his form. how a Christian must make his last will.

† This gift would indeed be a very unsuitable return, for all the benefits received from Christ, by virtue of the spiritual marriage: if he did not deal with us in the way of free grace; like unto a physician, who desires nothing of a poor man full of sores, but that he will employ him in the cure of them. But this gift, such as it is; as it is all we have of our own to give; so one needs make no question, but it will be very acceptable. Psal. lv. 22. "Cast thy burden upon the Lord, and he shall sustain thee;" not only thy burden of duty, suffering and success, but of sin too, wherewith thou art heavy laden, Matth. xi. 28. We are allowed not only to give him our burden, but to cast it upon him. He knows very well, that all these evils mentioned, and many more, are in the heart of the best: yet doth he say, Prov. xxiii. 26. "My son, give me thine heart;" notwithstanding of the wretched stuff, he knows to be in it. In the language of the Holy Ghost, these things, as black as they are, are a gift, by divine appointment to be given. Lev. xvi. 21. speaking of the scape goat, an eminent type of Christ, he saith, "And Aaron shall—confess over him, all the iniquities of the children of Israel, and all their transgressions, in all their sins: and he shall GIVE them upon the head of the goat." Thus the original expresseth what we read, "putting them," &c. view again page 59. and note ‡.

Now, the end, for which the sinner is to give these to Christ, is two-fold, (1.) For removing of the guilt of them. (2) For the mortifying of them. And tho' this is not an easy way of mortification, since the way of believing is not easy, but more difficult than all the popish austerities; forasmuch as these last are more agreeable to nature: yet it is indeed the short way to mortification, because the only way; without which, the practice of all other directions, will be but as so many cyphers, without a figure standing on their head, signifying nothing, for true Christian mortification, Acts xv. 9. "Purifying their hearts by faith." Rom. vi. 6. "Knowing this, that our old man is crucified with him." And viii. 13. "If ye through the Spirit,

us, that knew no sin, that we might be made the righteousness of God in him," 2Cor. v. 21 * Now then, saith Luther †, let us compare these things together, and we shall find inestimable treasure. Christ is full of grace, life, and saving health; and the soul is freight-full of all sin, death, and damnation: but let faith come betwixt these two, and it shall come to pass that Christ shall be laden with sin, death and hell; and unto the soul shall be imputed grace, life, and salvation. Who then (saith he) is able to value the royalty of this marriage accordingly? Who is able to comprehend the glorious riches of his grace, where this rich and righteous husband, Christ, doth take unto wife, this poor and wicked harlot, redeemed her from all devils, and garnishing her with all his own jewels ‡. So that you (as the same Luther saith) through the assuredness of your faith in Christ your husband, are delivered from all sins, made safe from death, guarded from hell, and endowed with everlasting righteousness, life, and saving health of this your husband Christ. And therefore you are under the covenant of grace, and freed from the law, as it is the covenant of works; for (as Mr Ball truly saith) at one and the same time, a man cannot be under the covenant of works, and the covenant of grace ||.

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do mortify the deeds of the body, ye shall live." Gal. v. 24. "And they that are Christ's, have crucified the flesh, with the affections and lusts;" namely, nailing them to the cross of Christ, by faith.

* THUS, namely, by the giving of our sins to him; not by believers, but by his Father, as saith the text, He (not we) "made him to be sin for us." Nevertheless, the Lord's laying our iniquities upon Christ, is good warrant for every believer, to give his sins, in particular, upon him; the latter being a cordial falling in with, a practical approbation, and taking the benefit of the former.

† Christ. Lib. p. 21, 22.

‡ Ibid. p. 24. || On the cov. p. 15.

Neo. Sir, I do not yet well know how to conceive of this freedom from the law, as it is the covenant of works; and therefore I pray you make it as plain to me as you can.

Evan. For the true and clear understanding of this point, you are to consider, that when Jesus Christ, the second Adam, had, in the behalf of his chosen, perfectly fulfilled the law, as it is the covenant of works *; divine justice delivered that bond in to Christ, who "utterly cancelled that hand-writing," Col. ii. 14. So that none of his chosen were to have any more to do with it, nor it with them. And now, you, by your believing in Christ, having manifested, that you are one, who was chosen in him before the foundation of the world, Eph i. 4. his fulfilling of that covenant, and cancelling that hand-writing, is imputed unto you: and so you are acquitted and absolved from all your transgressions against that covenant, either past, present, or to come †; and so you are justified, as the apostle saith,

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* Namely, by doing perfectly, what is demanded to be done, by virtue of its commanding power; and suffering completely, what it demanded to be borne by virtue of its condemning power.

† Although believers, in the first moment of their union with Christ by faith, are delivered from the law, as it is the covenant of works; and therefore their after-sins, neither are, nor can be, formally, transgressions of that covenant: yet they are interpretatively so; giving a plain proof of what they would have done against that covenant, had they been under it still. And forasmuch as they could never have been freed from it; had not the glorious Mediator wrought their deliverance, by fulfilling it in their room and stead: all their sins whatsoever, from their birth to their death, after, as well as before, their union with Christ, were charged upon him, as transgressions against that covenant; and as such are pardoned to them, in their justification. Even as, who redeems a slave, must pay in proportion to the service, which, 'tis supposed, he would have done his master, during life: and the slave is loosed, from all obligation to these several pieces of service unto that master, upon the ransom paid, in compensation of all and every one of them. And thus our

"Freely by his grace, through the redemption that is in Jesus Christ," Rom. iii. 24.

§ 6. *Ant.* I pray you, Sir, give me leave to speak a word by the way; was not he justified before this time?

Evan. If he did not believe in Christ before this time, as I conceive he did not; then certainly he was not justified before this time

Ant. But, Sir, you know, as the apostle saith, "It is God that justifieth;" and God is eternal: and as you have shewed, Christ may may be said to have fulfilled the covenant of works from all eternity: and if he be Christ's now, then was he Christ's from all eternity. And therefore, as I conceive, he was justified from all eternity.

Evan. Indeed God is from all eternity: and in respect of God's accepting of Christ's undertaking to fulfil the covenant of works, he fulfilled it from all eternity: and in respect of God's electing of him, he was Christ's from

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author saith, that a believer, in his justification, is acquitted from all his transgressions against the covenant of works, not only past and present, but to come. So that he leaves no ground to question, but to come. So that he leaves no ground to question, but Christ satisfied for all the sins of believers whatsoever, whether in their state of regeneracy, or irregeneracy. Nor does he make the least insinuation, that the sins of believers, after their union with Christ, are not properly transgressions of that law, which was (yea, and to unbelievers still is) in the covenant of works; but, on the contrary, expressly teaches, that it is the very same law of the ten commands, which is the law of Christ, and which the believer transgresseth, that was, and is in the covenant of works. And although the revenging wrath of God, and eternal death, are not threatened against the sins of believers, after their union with Christ; and that for this one reason, that that wrath, and that death (the eternity whereof rose not from the nature of the thing, but the infirmity of the sufferer, and therefore could have no place in the Son of God) were not only threatened before, but executed too upon their surety, Jesus Christ, to whom they are united: it is manifest there was great need of Christ's being made a curse, for those sins of believers, as well as for these preceeding their union with him.

all eternity *. And therefore it is true, in respect of God's decree, he was justified from all eternity †; and he was justified meritoriously in the death and resurrection of Christ ‡: but yet he was not justified actually, till he did actually believe in Christ; for, saith the apostle, Acts xiii 39. "By him, all that believe are justified" ||. So that in the act of justifying, faith and Christ must have a mutual

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* Bolton's true bounds, p. 289.

† "The sentence of justification, was as it were conceived in the mind of God, by the decree of justifying. Gal. iii. 8. "The scripture foreseeing that God would justify the heathen through faith." Amef. Med. cap. xxxvii. § 9. "In which sense, grace is said to be given us in Christ, before the world began, 2 Tim. i. 9. Turret. Loc. 16. Q. 9. Th. 11. "Sins were pardoned from eternity in the mind of God" Rutherford's Exerc. Apolog. Ex. 1. C. 2. § 21 p. 53. The same Rutherford adds, "'Tis one thing for a man to be justified in Christ, and that from eternity; and another, for a man to be justified in Christ in time, according to the gospel-covenant.—Faith is not so much as the instrument of the eternal and immanent justification and remission of sins." Ibid. p. 55.

‡ "Justification may be considered, as to the execution of it in time: and that again, either as to the purchase of it, which was made by the death of Christ on the cross, concerning which it is said, Rom. v. 9. 10. That we are justified and reconciled to God, by the blood of Christ; and that Christ reconciled all things unto God, by the blood of the cross, Col. i. 20. And elsewhere, Christ is said to be raised again for our justification, Rom. iv. 25. Because, as in him dying, we died; so in him raised again and justified, we are justified; that is, we have a certain and undoubted pledge and foundation of our justification.—Or as to the application of it, &c. Turret. ubi sup. The sentence of justification was pronounced in Christ, our head, risen from the dead, 2 Cor v. 19. Amef. ubi sup. We were virtually justified, especially when Christ, having finished the purchase of our salvation, was justified, and we in him, as our head. 1 Tim. iii. 16. 2 Cor. v. 19. Esen. Comp. Cap xv. § 25.

|| "Actual justification is done in time, and follows faith. Turret. Loc. 16 Q. 9. Th. 3. "Justification is done formally when an elect man, effectually called, and so apprehended of Christ, apprehends Christ again." Rom. viii. 39. Essen. ubi. sup.

relation and must always concur and meet together; faith as the action which apprehendeth; and Christ the object, which is apprehended: for neither doth Christ justify without faith, neither doth faith, except it be in Christ *.

Ant. Truly, Sir, you have indifferently well satisfied me in this point: and surely, I like it marvelous well, that you conclude no faith justifieth, but that, whose object is Christ.

Evan. The very truth is, though a man believe that God is merciful and true of his promise, and that he hath his elect number from the beginning; and that he himself is one of that number: yet if this faith do not eye Christ, if it be not in God as he is in Christ, it will not serve the turn: for God cannot be comfortably thought upon out of Christ our Mediator †: for if we find not God in Christ, saith Calvin ‡, salvation cannot be known. Wherefore, neighbour Neophytus, I will say unto you, as sweet Mr Bradford said unto a gentlewoman in your case, thus then, if you would be quiet and certain in conscience, then let your faith burst forth thro' all things;

" The sentence of justification is pronounced virtually, from that first relation, which ariseth from faith. Rom. viii. 1. Amef. ubi. sup.

Upon the whole, its evident, our author keeps the path troden by orthodox divines on the subject. And though, in order to answer the objections of his adversary, he useth the school-terms, of being justified in respect of God's decree, meritoriously, and actually; agreeable to the practice of other sound divines: yet, otherwise he begins and ends his decision of this controversy, by asserting in plain and simple terms, without any distinction at all, that a man is not justified, before he believe, or without faith. So his answer amounts just to this, that " God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification: nevertheless, they are not justified, until the holy Spirit doth in due time actually apply Christ unto them." Westm. Confess. Chap. 11. art. 4.

* Mr John Fox upon election.

† Dr Sibbs soul's conflict, p. 55. § Inst. p. 155.

not only that you have within you, but also whatsoever is in heaven, earth and hell; and never rest until it come to Christ crucified, and the eternal sweet mercy and goodness of God in Christ.

§ 7. *Neo.* But, Sir, I am not satisfied concerning the point you touched before. and therefore, I pray you, proceed to shew me how far forth I am delivered from the law, as it is the covenant of works.

Evan. Truly as it is the covenant of works, you are wholly and altogether delivered and set free from it; you are dead to it, and it is dead to you; and if it be dead to you, then it can do you neither good nor hurt; and if you be dead to it, you can expect neither good nor hurt from it *. Consider, man, I pray you, that,

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* Concerning the deliverance from the law, which, according to the scripture, is the privilege of believers, purchased unto them by Jesus Christ; there are two opinions equally contrary to the word of God, and to one another. The one, of the legalist, that believers are under the law, even as it is the covenant of works: the other of the Antinomian, that believers are not at all under the law, no, not as it is a rule of life. Betwixt these extremes, both of them destructive of true holiness and gospel-obedience, our author, with orthodox divines, holds the middle path; asserting (and in the proper place proving) that believers are under the law, as a rule of life, but free from it, as it is the covenant of works. To be delivered from the law, as it is the covenant of works, is no more, but to be delivered from the covenant of works; and the asserting, that believers are delivered from the law, as it is the covenant of works, doth necessarily import, that they are under the law, in some other respect thereto contradistinguished: and forasmuch as the author teaches, that believers are under the law, as it is the law of Christ, and a rule of life to them, 'tis reasonable to conclude, that to be it. He must needs, under the term, the covenant of works, understand and comprehend, the law of the ten commands: because no man, understanding what the covenant of works is, can speak of it, but he must, under that term, understand and comprehend the ten commands, even as none can speak of a man, with knowledge of the sense of that word, but under that term, must understand and comprehend an organic body, as well as a soul. But 'tis manifest, that the law

as I ſaid before, you are now under another covenant, to wit, the covenant of grace; and you cannot be under

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of the ten commands, without the form of the covenant of works upon it, is not the thing he underſtands by that term, the covenant of works. Neither is the form of the covenant of works (which is no more the covenant itſelf, than the ſoul without the body is the man) eſſential to the ten commands, ſo that they cannot be without it. See p. 5. note. If it be ſaid, that the author, by the covenant of works, underſtands the moral law, as it is defined Larg. Catech. Q. 92. it is granted; but then, it amounts to no more, but, that by the covenant of works, he underſtands the covenant of works; for by the moral law there, is underſtood the covenant of works, as has been already evinced, page 7. note.

The doctrine of believers freedom from the covenant of works, or from the law as that covenant, is of greateſt importance, and is expreſsly taught. Larg. Catech. Q. 97. "They that are regenerate, and believe in Chriſt, be delivered from the moral law, as a covenant of works. Rom. vi. 14. Rom. vii. 4, 6. Gal. iv. 4, 5. Weſtm. Confeſſ. chap 19 art 6. "True believers be not under the law, as a covenant of works." To theſe I ſubjoin one teſtimony, from the Pract. Uſe of ſav. knowledge, Tit. for ſtrengthening the man's faith, &c. Rom. viii. "Albeit the apoſtle himſelf, (brought in here for example's cauſe) and all other true believers in Chriſt, be, by nature, under the law of ſin and death, or under the covenant of works, (called the law of ſin and death, becauſe it bindeth ſin and death upon us, till Chriſt ſet us free) yet the law of the ſpirit of life in Chriſt Jeſus, or the covenant of grace (ſo called becauſe it doth enable and quicken a man to a ſpiritual life through Chriſt) doth ſet the apoſtle, and all true believers free from the covenant of works, or the law of ſin and death." See more Tit. for convincing a man of judgment by the law. Para. 2. and laſt. and Tit Evidences of true faith.

Now, delivering from a covenant, being the diſſolution of a relation, which admits not of degrees; believers being delivered from the covenant of works, muſt be wholly and altogether ſet free from it.

This appears alſo from the believer's being dead to it, and it dead to him, of which before, at large.

There is a twofold death competent to a believer, with reſpect to the law, as it is the covenant of works; and ſo to the law as ſuch, with reſpect to the believer. (1.) The believer is dead to

two covenants at once, neither wholly, nor partly: and therefore, as, before you believed, you were wholly under the covenant of works, as Adam left both you and all his posterity after his fall; so now, since you have believed, you are wholly under the covenant of grace. Assure yourself then, that no minister or preacher of God's word, hath any warrant to say unto you hereafter, either do this and this duty, contained in the law; and avoid this and this sin, forbidden in the law; and God will justify thee, and save thy soul: or do it not, and he will condemn thee, and damn thee *: No, no, you are now set free, both from the

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it really, and in point of duty, while he carries himself as one who is dead to it. And this I take to be comprehended in that saying of the apostle, Gal. ii 19. "I through the law, am dead to the law." In the best of the children of God here, there are such remains of the legal dispostion, and inclination of heart, to the way of the covenant of works; that as they are never quite free of it in their best duties, so at some times their services smell so rank of it, as if they were alive to the law, and still dead to Christ. And sometimes the Lord, for their correction, trial and exercise of faith, suffers the ghost of the dead husband, the law, as a covenant of works, to come in upon their souls, and make demands on them, command, threaten, and affright them, as if they were alive to it, and it to them. And 'tis one of the hardest pieces of practical religion, to be dead to the law in such cases. This death to it, admits of degrees, is not alike in all believers, and is perfect in none, till the death of the body. But of this kind of death to the law, the question proceeds not here. 2. The believer is dead to it relatively, and in point of privilege: the relation betwixt him and it is dissolved, even as the relation between a husband and wife is dissolved by death, Rom. vii. 4. "Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another." This can admit of no degrees, but is perfect in all believers: so that they are wholly and altogether set free from it, in point of privilege, upon which the question here proceeds; and in this respect, they cannot expect neither good nor hurt from it.

* See pag. 116 note. "Believers be not under the law, as a covenant of works, to be thereby justified or condemned." Westm. Confess. Chap. 19. Art. 6.

commanding and condemning power of the covenant of works *. So that I will say unto you, as the apostle

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* From the general conclusion already laid down and proven, namely, that believers are wholly and altogether set free from the covenant of works, or from the law as it is that covenant, this necessarily follows. But to consider particulars, for further clearing of this weighty point, (1.) That the covenant of works hath no power to justify a sinner, in regard of his utter inability to pay the penalty, and to fulfil the condition of it, is clear from the apostle's testimony, Rom. viii. 3. "What the law could not do, in that it was weak through the flesh, God sending his own Son," &c. (2.) That the believer is not under the condemning power of it, appears from Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us." Rom. viii. 1. "There is therefore now no condemnation to them which are in Christ Jesus." Ver. 33, 34. "It is God that justifieth: who is he that condemneth?" (3.) As to its commanding power, believers are not under it neither. For, 1. Its commanding, and condemning power, in case of transgression, are inseparable. For, by the sentence of that covenant, every breaker of its commands, is bound over to death, Gal. iii. 10. "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them" And whatsoever it saith, it saith to them who are under it, Rom. iii. 19. Therefore, if believers be under its commanding power, they must needs be under its condemning power, yea, and actually bound over to death; forasmuch as they are, without question, breakers of its commands, if they be indeed under its commanding power.

2. If, as to any set of men, the justifying and condemning power be removed from that law, which God gave to Adam, as a covenant of works, and to all mankind in him: Then the covenant-form of that law is done away, as to them; so that there is not a covenant of works in being unto them, to have a commanding power over them. But such is the case of believers, that law can neither justify them, nor condemn them: therefore there is no covenant of works in being betwixt God and them, to have a commanding power over them; our Lord Jesus "blotted out the hand-writing, took it out of the way, nailing it to his cross," Col. ii. 14.

3. Believers are dead to the law, as it is the covenant of works, and married to another, Rom. vii. 4. Therefore they

faith unto the believing Hebrews, Heb. xii. 18, 22, 24. "You are not come to Mount Sinai, that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest; but you are come unto Mount Zion, the city of the living God; and to Jesus the Mediator of the new covenant" So that (to speak with holy reverence) God cannot, by virtue of the covenant of works, either require of you any obedience, or punish you for any disobedience: no, he cannot, by virtue

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are set free from the commanding power of the first husband, the covenant of works.

4. They are not under it, Rom. vi. 14. "Ye are not under the law, but under grace:" How then can it have a commanding power over them.

5. The consideration of the nature of the commands of the covenant of works, may sufficiently clear this point. Its commands bind to perfect obedience, under the pain of the curse, which, on every slip, is bound upon the transgressor, Gal. iii 10. "Cursed is every one that continueth not in all things," &c. But Christ hath redeemed believers from the curse, ver. 13. and the law they are under speaks in softer terms, Psal. lxxxix. 31, 32. "If they break my statutes—then will I visit their transgression with the rod," &c. Moreover, it commands obedience, upon the ground of the strength to perform, given to mankind in Adam, which is now gone; and affords no new strength; for there's no promise of strength for duty, belonging to the covenant of works. And to state believers under the covenant of works, to receive commands for their duty, and under the covenant of grace, for the promise of strength to perform; looks very unlike to the beautiful order of the dispensation of grace, held forth to us in the word, Rom. vi. 14. "Ye are NOT under the law, BUT under grace."

Lastly, Our Lord Jesus put himself under the commanding power of the covenant of works, and gave it perfect obedience, to deliver his people from under it, Gal. iv. 4, 5. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." That they, then, should put their necks under that yoke again, cannot but be highly dishonouring to this crucified Christ, who disarmed the law of its thunders, defaced the obligation of it, as a covenant, and, as it were, ground the stones upon which it was wrote, to powder, Charnock, vol. 2. p 531.

of that covenant, ſo much as threaten you, or give you an angry word, or ſhew you an angry look: for indeed he can ſee no ſin in you, as a tranſgreſſion of that covenant; for ſaith the apoſtle, "where there is no law, there is no tranſgreſſion," Rom. iv. 15.* And therefore, tho' hereafter you do, through frailty, tranſgreſs any of all the ten commandments †; yet do you not thereby tranſgreſs the covenant of works; there is no ſuch covenant, now, betwixt God and you ‡.

And therefore, tho' hereafter you ſhall hear ſuch a voice as this, If thou wilt be ſaved, keep the commandments; or, "Curſed is every one that continueth not in all things which are written in the book of the law, to do them;" nay, though you hear the voice of thunder, and a fearful noiſe; nay, though you ſee blackneſs and darkneſs, and feel a great tempeſt; that is to ſay, though you hear us that are preachers, according to our commiſſion Iſa. lviii. 1. "Lift up your voice like a trumpet," in threatening hell and damnation to ſinners, and tranſgreſſors of the law:

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* And therefore, ſince there is no covenant of works (or law of works, as 'tis called, Rom. iii. 27.) betwixt God and the believer; it is manifeſt there can be no tranſgreſſing of it, in their caſe. God requires obedience of believers; and not only threatens them, gives them angry words and looks, but brings heavy judgments on them, for their diſobedience; but the promiſe of ſtrength, and penalty of fatherly wrath only, annexed to the commands requiring obedience of them, and the anger of God againſt them, purged of the curſe; do evidently diſcover, that none of theſe come to them, in the channel of the covenant of works.

† And though all the ſins of believers are not ſins of daily infirmity; yet they are all, ſins of frailty, Gal. v. 17. "For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh—So that you cannot do the things that ye would." Rom. vii. 19. "The evil which I would not, that I do." See ver. 15, 17. and vi. 12.

‡ Thus far of the believer's complete deliverance from the covenant of works, or from the law, namely, as it is the covenant of works. Follows the practical uſe to be made of it, by the believer. And, I. in hearing of the word.

though these be the words of God, yet are you not to think that they are spoken to you *. No, no, the apostle assures you, that "there is no condemnation to them that are in Christ Jesus," Rom. viii. 1. Believe it, man, God never threatens eternal death, after he hath given to a man eternal life †. Nay, the truth is, God never speaks to a believer out of Christ; and in Christ he speaks not a word in the terms of the covenant of works ‡. And if the law, of itself, should pursume to come into your conscience, and say, herein, and herein, thou hast transgressed, and broken me; and therefore thou owest so much, and so much to divine justice, which must be satisfied, or else I will take hold on thee: then answer you and say, O law, be it known unto thee, that I am now married unto Christ, and so I am under covert ‖; and therefore if you charge me with any debt, thou must enter thine action against my husband Christ, for the wife is not sueable at the law, but the husband: but the truth is, I through him am dead to thee, O law, and thou are dead to me; and therefore justice hath nothing to do with me, for it judgeth according to the law. § ¶

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* Though they are God's own sayings, found in his written word; and spoken by his servants, as having commission from him for that effect: yet, forasmuch as they are the language of the law, as it is his covenant of works; they are directed only to those, who are under that covenant, Rom. iii. 19. and not to believers, who are not under it.

† And to believers he hath given eternal life already, according to the scripture. See p. 116. note.

‡ Follows II. The use of it, in conflicts of conscience, with the law, in its demands; sin in its guilt; Satan in his accusations; death in its terrors.

‖ Greenham's afflicted conscience, p. 70.

§ Bern. Ochin, in his serm. how to answer before the judgment seat.

¶ He begins with the conflict with the law: for as the apostle teacheth, "The sting of death is sin, and the strength of sin is the law," 1 Cor. xv. 56. While the law retains its power over a man, death hath its sting, and sin its strength, against him: but

And if it yet reply and ſay, I, but "Good works muſt be done, and the commandments muſt be kept, if thou wilt obtain ſalvation * :" then anſwer you, and

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if once he is dead to the law, wholly and altogether ſet free from it, as it is the covenant of works; then ſin hath loſt its ſtrength, death its ſting, and Satan his plea againſt him. That the author ſtill ſpeaks of the law, as it is the covenant of works, from the commanding and condemning power of which believers are delivered; and no otherways; cannot reaſonably be queſtioned; ſince he is ſtill purſuing the practical uſe of the doctrine, and not it as ſuch: and having before ſpoken of it, as acting by commiſſion from God, he treats of it, here, as acting (as it were) of its own proper motion, and not by any ſuch commiſſion. To theſe who are under the law, the law ſpeaks its demands and terrors, as ſent from God; but to believers, who are not under it, it cannot ſo ſpeak, but of itſelf. Rom. viii. 15. "For ye have not received the ſpirit of bondage again to fear."

Now, in the conflict, the believer hath with the law or covenant of works, the author puts two caſes; in the which the conſcience needs to be ſoundly directed, as in caſes of the utmoſt weight.

The firſt caſe is this, The law, attempting to exerciſe its condemning power over him, accuſeth him of tranſgreſſion, demands of him ſatisfaction to the juſtice of God for his ſin, and threatens to hale him to execution. In this caſe, the author dare not adviſe the afflicted to ſay, with the ſervant in the parable, Matth. xviii. 26. "Have patience with me, and I will pay thee all:" but he teacheth him to devolve his burden wholly upon his Surety. He bids him plead, that ſince he is married to Chriſt, whatever action the law may pretend to be competent to it, for the ſatisfaction of juſtice, upon the account of his ſin, it muſt ly betwixt the law and Chriſt, the huſband: but that in very deed, there remains no place for ſuch action; foraſmuch as, thro' Jeſus Chriſt's ſuffering and ſatisfying to the full, he is ſet free from the law, and owes nothing to juſtice, nor to the law, upon that ſcore. If any man will adventure to deal in other terms, with the law in this caſe, his experience will at length ſufficiently diſcover his miſtake. Now, 'tis manifeſt, that this relates to the caſe of juſtification.

* Here is the ſecond caſe, namely, the law attempting to exerciſe its commanding power over the believer, requires him to do good works, and to keep the commandments, if he will obtain ſalvation. This comes in natively, in the ſecond place. The author could not, reaſonably, reſt ſatisfied, with the believer's being delivered from the curſe of the covenant of works, from the debt owing to divine juſtice, according to its

penal sanction; if he had, he would have left the afflicted still in the lurch, in the point of justification, and of inheriting eternal life; he would have proposed Christ to him, only as a half-saviour, and left as much of the law's plea behind, without an answer, as would have concluded him incapable of being justified before God, and made an heir of eternal life: for the law, as it is the covenant of works, being broken, hath a twofold demand on the sinner, each of which must be answered, before he can be justified. The one is a demand of satisfaction for sin, arising from, and according to its penal sanction: this demand was made in the preceeding case, and solidly answered. But there remains yet another, namely, the demand of perfect obedience, arising from, and according to, the settled condition of that covenant: and the afflicted must have wherewith to answer it also: otherwise he shall still sink in deep mire, where there is no standing. For as no judge can absolve a man, meerly on his having paid the penalty of a broken contract, to which he was obliged by, and attour the fulfilling of the condition: so no man can be justified before God, nor have a right to life, till this demand of the law be also satisfied in his case. Then, and not till then, is the law's mouth stopt, in point of his justification. Thus Adam, before his fall, was free from the curse; yet neither was, nor could be justified, and entitled to life, until he had run the course of his obedience, prescribed him, by the law as the covenant of works. Accordingly, we are taught, that God justifieth sinners, not only by imputing the satisfaction, but also the OBEDIENCE of Christ unto them. Westm. Confess. Chap. 11 Art. 1 And that justification is an act of God's free grace, wherein he (not only) pardoneth all our sins, (but accepteth us as righteous in his sight. Short. Catech.

Here then is the second demand of the law, namely, the demand of perfect obedience, respecting the case of justification, no less than the demand of satisfaction for sin. And it is proposed in such terms, as the scripture useth to express the self-same thing by. Luke x 28. "This do, and thou shalt live." Matth. xix. 17 "If thou wilt enter into life, keep the commandments." In both which passages, our Lord proposeth this demand of the covenant of works, for the conviction of the proud Legalists with whom he there had to do. And the truth is, that the terms, in which this demand stands here conceived, are so very agreeable to the stile and language of the covenant of works, expressed in these texts and elsewhere, that the law, without receding in the least from the propriety of expression, might have addressed innocent Adam, in the very same terms; changing only the word salvation into life, because he was not yet miserable; and so saying to him, good works must be done, and the commandments must be kept, if thou wilt obtain life. What impropriety there could have been in this saying, while

as yet, there was no covenant known in the world, but the covenant of works, I see not. Even innocent Adam was not, by his works, to obtain life, in the way of proper merit; but in virtue of compact only.

Now, this being the case, one may plainly perceive, that in the true answer to it, there can be no place for bringing in any holiness, righteousness, good works, and keeping of the commandments, but Christ's only: for nothing else can satisfy this demand of the law. And if a believer should acknowledge the necessity of his own holiness and good works, in this point; and so set about them, in order to answer this demand: then he should grossly and abominably pervert the end, for which the Lord requires them of him: putting his own holiness and obedience, in the room of Christ's imputed obedience. And so should he fix himself in the mire, out of which he could never escape, until he gave over that way, and betook himself again to what Christ alone has done, for satisfying this demand of the law. But that the excluding of our holiness, good works, and keeping of the commandments, from any part in this matter, militates nothing against the absolute necessity of holiness in its proper place, (without which, in mens own persons, no man shall see the Lord) is a point too clear among sound Protestant divines, to be here insisted upon.

And hence our author could not instruct Neophytus to say, in this conflict with the law or covenant of works, it is my sincere resolution, in the strength of grace, to follow peace with all men, and holiness. Neither would any sound Protestant divine, have put such an answer into the mouth of the afflicted in this case: knowing that our evangelical holiness and good works, (suppose we could attain unto them before justification) would be rejected by the law, as filthy rags: forasmuch as the law acknowledgeth no holiness, no good works, no keeping of the commandments, but what is every way perfect; and will never be satisfied with sincere resolutions, to do, in the strength of grace to be given; but requires doing in perfection, in the strength of grace given already, Gal. iii. 10. Therefore our author sends the afflicted unto Jesus Christ, the surety, for all that's demanded of him by the law or covenant of works; and teaches him, in this case, to plead Christ's works and keeping of the commands: and this is the only safe way, which all true Christians will find themselves obliged to take, at long-run, in this conflict.

The difficulty raised on this head, is owing to that antiscriptural principle, that believers are under the commanding power of the covenant of works; which is overthrown before.

The case itself, and the answer to it at large, is taken from

say, I am already saved *, before thou camest; there-

Luther, sermon of the lost sheep, page (mihi) 77, 78. and sermon upon the hymn of Zacharias, p. (mihi) 50.

* Saved, to wit, really, though not perfectly; even as a drowning man is saved, when his head is got above the water, and he, leaning on his deliverer, is making towards the shore: in this case, the believer hath no more need of the law, or covenant of works, than such a man hath, of one, who, to save him, would lay a weight upon him, that would make him sink again beneath the stream. Observe the manner of speaking and reasoning, used upon this head, Tit. iii. 5. "Not by works of righteousness, which we have DONE, but according to his mercy he SAVED us, by the washing of REGENERATION, and RENEWING of the Holy Ghost." Eph. ii. 8 9 10. "For by grace ARE ye SAVED, through faith—not of WORKS, least any man should boast. FOR we are his workmanship, created in Christ Jesus, UNTO good works." Here, (1.) 'Tis undeniable, especially according to the original words, that the apostle asserts believers to be saved already. (2.) Denying that we are saved by works, which we have done, he plainly enough intimates, that we are saved by the works, which Christ hath done. (3.) He argues against salvation by our works, upon this very ground, that our good works are the fruit following our being saved, and the end for which we are saved. Thus he, at once, overthroweth the doctrine of salvation by our good works, and establisheth the necessity of them, as of breathing, and other actions of life, to a man saved from death. (4.) He sheweth that inherent holiness is an essential part of salvation, without which, it can no more consist, than a man, without a reasonable soul: for, according to the apostle, we are saved by our being regenerated, renewed, created in Christ Jesus, unto good works. And so is our justification also, with all the privileges depending thereupon. In one word, the salvation bestowed on believers, comprehends both holiness and happiness. Thus the apostle Peter disapproves that principle (Acts xv. 1. "Except ye be circumcised after the manner of Moses, ye cannot be saved,") from his own observation of the contrary, namely, that God purified the hearts of the Gentiles by faith, ver. 9. Adding for the part of the Jews, who were circumcised, ver. 11. "We believe that through the grace of the Lord Jesus Christ, we shall be saved even as they," *i. e.* Even as they were saved, to wit, by faith without the works of the law. And the apostle Paul encountering the same error, carries on the dispute in these terms, that a man is not justified by works, Gal. chap. ii. and iii. From whence one may conclude, that justification

fore I have no need of thy presence *, for in Christ

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doth no further differ from salvation, in the scripture-sense, than an essential part from the whole.

This is the doctrine of holy Luther, and of our author after him, upon this head, here and elsewhere. And the disuse of this manner of speaking, and in setting of salvation so far from justification, as heaven is from earth, are not without danger, as leaving room for works to obtain salvation by.

" They that believe have already everlasting life, and therefore undoubtedly are justified and holy, without all their own labour." Luther chos. serm. sermon 10 p. (mihi) 113. How hes God then remeided thy miserie? He hes forgiven all my sinnes, and freed me fra the reward thereof, and made me righteous, halie, and happy, to live for ever, and that of his free grace allanerly, be the merites of Jesus Christ, and working of the Haly Ghaist." Mr James Melvil's Catech. propine of a pastor, page. 44 " Now, being made truly and really partakers of Christ, and his righteousnes by faith only; and so justified, saved, and counted truly righteous—we are to see, what God craveth of us in our awin part, to witnes our thankfulnes." Mr John Davidson's Catech. p. 27. see Palat. Catech. Q. 86. " God delivereth his elect out of it, (viz. the estate of sin and misery) and bringeth them unto an estate of salvation by the second covenant." Larg. Catech. Q. 30. And surely one cannot be in a state of salvation, who is not really saved; more than one can be in a state of health and liberty, who is not really saved from sickness and slavery " Those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation—Effectually drawing them to Jesus Christ." Westm. Confess. Chap. 10. Art. 1. Whence one may easily perceive, that a sinner, drawn to Jesus Christ, is saved; tho' not yet carried to heaven.

* A good reason, why a soul united to Jesus Christ, and already saved by him, really tho' not perfectly, hath no need of the presence of her first husband the law, or covenant of works: namely, because she hath, in Christ her head and present husband, all things necessary to save her perfectly, that is, to make her compleatly holy and happy. If it were not so, believers might yet despair of attaining to it: since Christ shareth his office of Saviour with none; neither is there salvation in any

I have all things at once: neither need I any thing more than is neceſſary * to ſalvation †. He is my righteouſ-

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other, whether in whole or in part, Acts iv. 12. But ſurely believers have all that is neceſſary to complete their ſalvation in Jeſus Chriſt: foraſmuch as he of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption; in the compaſs of which, there is ſufficient proviſion for all the wants of all his people. It is the great ground of their comfort, that it "pleaſed the Father, that in Him ſhould all fulneſs dwell," Col. i. 1. And it becomes them, with their whole hearts to approve of the deſign and end of that glorious and happy conſtitution; to wit, that "he that glorieth, glory in the Lord," 1 Cor. i. 31. 'Tis true, that fulneſs is ſo far from being actually conveyed, in the meaſure of every part, into the perſons of believers, at once; that the ſtream of conveyance will run thro' all the ages of eternity, in heaven, as well as on earth. Nevertheleſs, whole Chriſt, with all his fulneſs, is given to them, at once: and therefore they have all neceſſary for them, at once, in him as their head. 1 Cor. iii. 21. "All things are yours." Philip. iv. 18. "I have all, and abound." 2 Cor. vi. 10. "As having nothing, yet poſſeſſing all things." Col. ii. 10. "And ye are complete in Him, which is the Head."

* Luther choice ſerm. p. 99, 100, 101.

† But are not perſonal holineſs, and godlineſs, good works, and perſeverence in holy obedience, juſtled out, at this rate, as unneceſſary? no, by no means. For Chriſt is the only fountain of holineſs, and the cauſe of good works, in theſe who are united to him: ſo that, where union with Chriſt is, there is perſonal holineſs infallibly; there they do good works, (if capable of them) and perſevere therein: and where it is not, all pretences to theſe things are utterly vain. Therefore are miniſters directed, to proſecute ſuch doctrines, and make choice of ſuch uſes, eſpecially, "As may moſt draw ſouls to Chriſt, the fountain of light, holineſs, and comfort." Directory, Tit. Of the preaching of the word. "As we willingly ſpoyle ourſelves of all honour and glour of our awin creation and redemption, ſo do we alſo of our regeneration and ſanctification; for of ourſelves we are not ſufficient to think one gude thocht; bot he quha hes begun the wark in us, is only he that continewis us in the ſame, to the praiſe and glory of his undeſerved grace. Sa that the cauſe of gude warkis, we confeſs to be not our free-will, bot the Spirit of the Lord Jeſus, who dwelling in our heartes be trewe faith, bringis furth ſik warkis, as God hes prepared for us to walke in.

For this we maiſte boldelie affirme, that blaſphemy, is to ſay, that Chriſt abydes in the hearte of ſik, as in whome there is no ſpirite of ſanctification." Old Confeſſ Art. 12, 13. "M. What is the effect of thy faith? C. ——That Jeſus Chriſt his Son came doun into this world, and accomplished ALL things, which were neceſſarie for our SALVATION." The manner to examine children, &c. Queſt. 3. "Whether we look to our juſtification or ſanctification, they are wholly wrought and perfited by Chriſt, in whom we are compleit, howbeit after a diverſe ſort." Mr John Davidſon's Catechiſm, p. 34. The truth is, perſonal holineſs, godlineſs, and perſeverance, are parts of the ſalvation already beſtowed on the believer; and good works begun, the neceſſary fruit thereof. See the preceeding note, and p. 116 note. And he hath, in Chriſt his head, what infallibly ſecures, the conſervation of his perſonal holineſs and godlineſs; his bringing forth of good works ſtill, and perſeverance in holy obedience; and the bringing of the whole to perfection in another life, and ſo compleating the begun ſalvation. If men will, without warrant from the word, reſtrain the term ſalvation to happineſs in heaven; then all theſe, according to the doctrine here taught, are neceſſary to ſalvation, as what of neceſſity muſt go before it, in ſubjects capable; ſince, in a ſalvation carried on by degrees, what is, by the unalterable order of the covenant, firſt conferred on a man, muſt neceſſarily go before that, which by the ſame unalterable order is conferred on him in the laſt place. But, in the ſenſe of Luther and our author, all theſe are comprehended in the ſalvation itſelf. For juſtifying of which, one may obſerve, that when the ſalvation is compleated, they are perfected; and the ſaints in glory work perfectly good works, without interruption, throughout all eternity: for they were the great end, God deſigned to bring about by the means of ſalvation. To the ſcripture texts adduced, in the preceeding note, adde 2 Tim. ii. 10. "I endure all things for the elect's ſake, that they may alſo obtain the ſalvation, which is in Chriſt Jeſus, with eternal glory." Here is a ſpiritual ſalvation, plainly diſtinguiſhed from eternal glory. Compare 1 Pet. i. 8, 9. "Believing, ye rejoice—receiving the end of your faith, even the ſalvation of your ſouls" This receiving of ſalvation, in the preſent time, is but the accompliſhment of that promiſe, in part, Acts xvi. 31. "Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved," which, I make no queſtion, bears a great deal of ſalvation, communicated on this ſide death, as well as beyond it, Matth. i. 21. "He ſhall ſave his people from their ſins." Thus ſalvation comprehends perſonal holineſs and godlineſs. And the ſcripture holds out good works, as things that accompany ſalvation, Heb. vi. 9. And as the fruit of it, Luke i. 71, 74, 75. "That we ſhould be ſaved from our enemies——being delivered out of the hands of our

nefs, my treafure and my work*; I confefs, O law, that I am neither godly, nor righteous †; but yet this I am fure of, that he is godly and righteous for me ‡. And to tell the truth, O law, I am now with him in the

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enemies. might ferve him without fear, in holinefs and righteoufnefs before him, all the days of our life." For it is an everlafting falvation, Ifa. xlv 17. importing a perfeverance in holy obedience to the end.

* My righteoufnefs, upon which I am juftified; my treafure, out of which all my debt to the law, or covenant of works, is paid; and my work, whence my righteoufnefs arifeth, and which I can, with fafety and comfort, oppofe to the law-demand of work. "The law of God we confeffe and acknawledge maift juft, maift equall, maift halie, and maift perfite, commanding thir thingis, quhilk being wrocht in perfectioun, were abill to give life, and abill to bring man to eternal felicitie. But our nature is fa corrupt, fa weake, and fa unperfite, that we are never abill to fulfill the warkis of the law in perfection.—And therefore it behovis us to apprehend Chrift Jefus with his juftice (*i e* righteoufnefs) and fatisfaction, wha is the end and accompliſhment of the law." Old Confeff. Art. 15.

† Namely, in the eye of the law, which acknowledgeth no godlinefs, nor righteoufnefs, but what is every way perfect, Rom. iv. 5. —Believeth on him that juftifieth the ungodly. And to plead any other fort of godlinefs or righteoufnefs, in the conflict of confcience with the law, is vain, Gal. iii. 10.

‡ *i.e.* Chrift hath perfect purity of nature and life, which is all that the law can demand in point of conformity and obedience to its commandments: he was born holy, and he lived holy in perfection. Now, both thefe are imputed to believers not in point of fanctification, but of juftification: for without the imputation of them both, no flefh could be juftified before God, becaufe the law demands of every man, purity of nature, as well as purity of life, and both of them in perfection; and and fince we have neither the one nor the other in ourfelves, we muft have both by imputation, elfe we muft remain under the condemnation of the law. So the Palatine Catechifm. "Q. How art thou righteous before God?" A —The perfect fatisfaction, righteoufnefs, and holinefs of Chrift, is imputed and given unto me, as if I had neither committed any fin, neither were there any blot or corruption cleaving unto me,"

bride-chamber, where it maketh no matter * what I am, or what I have done; but what Christ my sweet husband is, hath done, and doth for me †: and therefore leave off, law, to dispute with me, for by faith I apprehend him, who hath apprehended me, and put me into his bosom. Wherefore I will be bold to bid Moses with his tables, and all lawyers with their books, and all men with their works, hold their peace and give place ‡: so

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" Q. 60. The use—if Satan yet lay to my charge, although in Christ Jesus, thou hast satisfied the punishment, which thy sins deserved, and hast put on his righteousness by faith; yet thou canst not deny, but that thy nature is corrupt, so that thou art prone to all ill, and thou hast in thee, the seed of all vices. Against this temptation, this answer is sufficient, that by the goodness of God, not only perfect righteousness, but even the holiness of Christ also, is imputed and given unto me, &c. Ibid." The satisfaction, righteousness, and holiness of Christ alone, is my righteousness in the sight of God. Ibid. Quest. 61.

* Viz. To the law or covenant of works, which hath no power over me, who am now married to another.

† Luther expresseth it thus, " What I am, or what I ought to do, and what not to do; but what Christ himself is, ought to do, and doth."

‡ Moses with his tables, here, is no more, in the sense of Luther and our author, but the law, as it is the covenant of works: the which, whoso in the conflict of conscience with it, can treat at this rate; he is strong in faith, and happy is he. Consider the scripture-phrase, John v. 45. " There is one that accuseth you, even MOSES, in whom ye TRUST." Compare Rom. ii. 17. " Behold, thou art called a Jew, and restest in the law." By Moses here, is not meant the person of Moses, but Moses's law, which the carnal Jews trusted to be saved and justified by, that is plainly, by the law, as it is the covenant of works. And, in our author's judgment, the law was given on Mount Sinai, as the covenant of works, p. 40. And he shews, that although Luther and Calvin (too) do thus exempt a believer from the law, in the case of justification, and as it is the covenant of works; yet do they not so out of the case of justification, and as it is the law of Christ, p. 163, 165, 166. And so, at once, clears them and himself, from that odious charge, which some might find in their hearts to fix upon them, from such expressions.

that I say unto thee, O law, be gone; and if it will not be gone, then thrust it out by force, saith Luther * †.

And if sin offer to take hold of you, as David said his did on him, Psal. xl. 12. then say you unto it, thy strength, O sin, is the law, 1 Cor. xv. 56. and the law is dead to me. So that, O sin, thy strength is gone; and therefore, be sure thou shalt never be able to prevail against me, nor do me any hurt at all ‖.

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* Choice serm. p. 42, 99.

† Luther's words are, Then is it time to send it (the law) away, and if it will not give place, &c. See the preceeding note.

‡ Here is the use to be made of the same former doctrine, in the conflict of conscience with sin. Guilt, even the guilt of revenging of wrath, is the handle, by which, in this conflict, sin offers to take hold of the believer, as it did, of David, Psal. xl. 12. who, in that psalm, speaks as a type of Christ, on whom the guilt of the elects sin was laid. Now, in respect of that guilt, the strength of sin is the law, or covenant of works, with its cursing and condemning power; from which, since believers are delivered, that strength of sin is gone, as to them; they are free from the GUILT of SIN, the condemning wrath of God. Westm Confess. Chap. 20. Art. 1. The revenging wrath of God, and that PERFECTLY IN THIS LIFE. Larg. Catech. Q. 77. Whence it necessary follows, that sin, in this attack, can never prevail, nor really hurt them, in this point; since there neither is, nor can be, any such guilt remaining upon them. How sin may otherways prevail against a believer, and what hurt it may do him in other respects, the author expressly teaches, page 210 and elsewhere. In the manner of expression, he follows famous divines, whose names are in honour in the church of Christ. "God saith unto me, I will forgive thee thy sin, neither shall thy sins hurt thee." Luther chos. serm. p. (mihi) 40. "Forasmuch as Jesus Christ hath, by one infinite obedience, made satisfaction to the infinite Majesty of God, it followeth that my iniquities can no more fray nor trouble me, my accounts being assuredly razed by the precious blood of Christ." Beza, Confess. point. 4. Art. 10. Even as the viper that was upon Paul's hand, though the nature of it was to kill presently, yet, when God had charmed it, you see it hurt him not: so it is with sin, though it be in us, and though it hang upon us, yet, the venom of it is taken away, it hurts us not, it condemns us not." Dr Preston, of faith, p. 51. Hear the

And if Satan take you by the throat, and by violence draw you before God's judgment-seat; then call to your husband Christ, and say, Lord I suffer violence, make answer for me, and help me. And by his help you shall be eabled to plead for yourself after this manner: O God the Father, I am thy Son Christ's, thou gavest me unto him, and thou hast given unto him all power both in heaven and in earth, and hast committed all judgment to him: and therefore I will stand to his judgment, who saith, He came not to judge the world, but to save it; and therefore he will save me, according to his office. And if the jury * should † bring in their verdict, that they have found you guilty: then speak to the Judge, and say ‡, in case any must be condemned for my transgressions, it must needs be Christ, and not I ‖; for albeit I have committed them, yet he hath undertaken and bound himself to answer for them, and that by the consent and good-will of God his Father: and indeed he hath fully satisfied for them. And if all this will not serve the turn, to acquit you; then add moreover, and say, as a woman, that is conceived with child, must not suffer death, because of the child, that is within her: no more must I, because I have conceived Christ in my heart: though I have committed all the sins in the world §.

And if death creep upon you, and attempt to devour you: then say, thy sting, O death, is sin; and Christ my

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language of the Spirit of God, Luke x. 19. "And NOTHING shall by ANY means hurt you." Nothing shall hurt their souls, as to the favour of God, and their eternal happiness, saith the author of the Suppl. to Pool's Annot. on the text.

* The ten commandments.

† By your own conscience.

‡ Ber. Ochin. serm. of predest.

‖ See page 149. note ‖.

§ Gal. iv. 19. "My little children, of whom I travel in birth again, until Christ be formed in you." Col. i. 27. "Christ, in you, the hope of glory."

husband hath fully vanquished sin, and so deprived thee of thy sting: and therefore do I not fear any hurt, that thou, O death, canst do unto me. And thus you may triumph with the apostle, saying, "Thanks be unto God, who hath given me victory, through our Lord Jesus Christ," 1 Cor. xv. 56, 57.

And thus have I also declared unto you, how Christ, in the fulness of time, performed that, which God before all time purposed, and in time promised, touching the helping and delivering of fallen mankind.

And so have I also done with the law of faith.

CHAP. III.

Of the Law of Christ.

§ 1. *The nature of the law of Christ.* § 2. *The law of the ten commandments, a rule of life to believers.* § 3. *Antinomian objections answered.* § 4. *The necessity of marks and signs of grace.* § 5. *Antinomian objections answered.* § 6. *Holiness and good works attained to only by faith.* § 7. *Slavish fear, and servile hope, not the springs of true obedience.* § 8. *The efficacy of faith for holiness of heart and life.* § 9. *Use of means for strengthening of faith.* § 10. *The distinction of the law of works, and law of Christ applyed to six paradoxes.* § 11. *The use of that distinction in practice.* § 12. *That distinction a mean betwixt Legalism and Antinomianism.* § 13. *How to attain to assurance.* § 14. *Marks and evidences of true faith.* § 15. *How to recover lost evidences.* § 16. *Marks and signs of union with Christ.*

§ 1. *Nom.* THen, Sir, I pray you, proceed to speak of the law of Christ; and first, let us hear, what the law of Christ is?

Evan. The law of Christ, in regard of substance and matter, is all one with the law of works, or covenant of works. Which matter is scattered through the whole Bible, and summed up in the decalogue, or ten commandments, commonly called * the moral law, containing such things as are agreeable to the mind and will of God, to wit, piety towards God, charity towards our neighbour, and sobriety towards ourselves. And therefore was it given of God, to be a true and eternal rule of righteousness, for all men of all nations, and at all times †. So that evangelical grace directs a man to no other obedience, than that, whereof the law of the ten commandments is to be the rule ‡ ||.

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* Bolton's true bounds, p. 73. p. 47.

† Bastin Cat. p. 10.

‡ Reynold's use of the law, p. 388.

|| The author here teacheth, that the matter of the law of works, and of the law of Christ, is one, to wit, the ten commandments, commonly called the moral law. See p. 27. note *. And that this law of the ten commandments, was given of God, and so of divine authority; to be a rule of righteousness, for men to walk by; a true rule, agreeable in all things, to the divine nature and will; an eternal rule, indispensible, ever to continue, without interruption for any one moment: and that for ALL men, good and bad, saints and sinners; of ALL nations, Jews and Gentiles; and at ALL times, in all ages, from the moment of man's creation, before the fall, and after the fall, before the covenant of works, under the covenant of works, and under the covenant of grace, in its several periods. Thus he asserts this great truth, in terms used by orthodox divines; but with a greater variety of expression, than is generally used upon this head; the which serves to inculcate it the more. And speaking of the ten commandments, he declares in these express words, page 167, that neither hath Christ delivered believers ANY otherwise from them, than as they are the covenant of works. The scope of this part of the book, is to shew, that believers ought to receive them, as the law of Christ, whom we believe to be, with the Father, and the Holy Ghost, the eternal JEHOVAH, the supreme, the most high God. And consequently, as a law, having a commanding power, and binding force upon

Nom. But yet, Sir, I conceive, that though (as you say) the law of Christ, in regard of substance and matter, be all one with the law of works, yet their forms do differ.

Evan. True indeed, for (as you have heard) the law of works speaketh on this wise, "Do this, and thou shalt live; and if thou do it not, then thou shalt die the death:" but the law of Christ speaketh on this wise, Ezek. xvi. 6.

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the believer, from the authority of God; and not as a simple passive rule, like a workman's rule, that hath no authority over him, to command and bind him to follow its direction. Nay, our author owns the ten commandments to be a law to believers, as well as others, again and again, commanding, requiring, forbidding, reproving, condemning sin, p. 161, 162. to which believers must yield obedience, p. 160. and fenced with a penalty, which transgressing believers are to fear, p. 206. As being under the law to Christ, page 164, &c. These things are so manifest, that 'tis quite beyond my reach to conceive, how, from the author's doctrine on this head, and especially from the passage we are now upon, it can be inferred, that he teacheth, that the believer is not under the law as a rule of life; or can be affirmed, that he doth not acknowledge the law's commanding power, and binding force upon the believer, but makes it a simple passive rule to him: unless the meaning be, that the author teacheth, "That the believer is not under the covenant of works, as a rule of life; or, that the law, as it is the covenant of works, is not a rule of life to the believer; and that he doth not acknowledge the commanding power, and binding force of the covenant of works, upon the believer; nor that obedience is commanded him, upon the pain of the curse, and bound upon him with the cords of the threatning of eternal death in hell;" for otherwise, it is evident, that he teacheth the law of the ten commandments to be a rule of life to a believer, and to have a commanding and binding power over him. Now if these be errors, the author is undoubtedly guilty; and if his sentiments, on these heads, were proposed in those terms, as the thing itself doth require, no wrong would be done him therein; but that these are gospel-truths, appears from what is already said; and the contrary doctrines do all issue out of the womb of that dangerous position, that the believer is not set free, both from the commanding and condemning power of the covenant of works; of which before, see more p. 27. note *; and p. 31. note †.

"And when I passed by thee, and saw thee polluted in thine own blood; I said unto thee, when thou wast in thy blood, live." John xi. 26. "And whosoever liveth, and believeth in me, shall never die *." Eph. v. 1, 2. "Be ye therefore followers of God as dear children: and walk in love, as Christ hath loved us. And if ye love me, keep my commandments," John xiv. 15. And, "If they break my statutes, and keep not my commandments, then will I visit their transgressions with a rod, and their iniquity with stripes: nevertheless my loving-kindness will I not utterly take away from him, nor suffer my faithfulness to fail," Psal. lxxxix. 31, 32, 33. Thus you see, that both these laws agree, in saying, do this, but here is the difference; the one saith, do this, and live; and the other saith, live, and do this: the one saith, do this, for life; the other saith, do this from life: the one saith, If thou do it not, thou shalt die; the other saith, If thou do it not, I will chastise thee with the rod †. The one is, to be delivered by God, as he is Creator out of Christ, only to such as are out of Christ; the other is to be delivered by God, as he is a Redeemer in Christ,

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* These texts are adduced to shew, that they, to whom the law of the ten commandments is given, as the law of Christ, are those, who have already received life, even life that shall never end; and that of God's free gift, before they were capable of doing good works; who therefore need not to work for life, but from life. "The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments." Luke i. 74. "That we being delivered out of the hands of our enemies, might serve him without fear."—1 Pet. i. 15. "As he that hath called you, is holy, so be ye holy. Because it is written, be ye holy, for I am holy. Forasmuch as ye know, that ye were not redeemed with corruptible things, —But with the precious blood of Christ." Short. Catech. with the scriptures at large.

† See p. 127. note * , and p. 116. note ‡. Of this penalty of the law of Christ, the author treats afterwards.

only to such as are in Christ *. Wherefore, neighbour

* To direct the believer, how to receive the law of the ten commandments, with application to himself he assigns this difference betwixt the law of works and the law of Christ. The one, to wit, the law of works, is the law of the ten commandments, but supposed to be delivered by God, as he is Creator out of Christ; and so standing in relation to man, only as Creator, not as Redeemer; the other, to wit, the law of Christ, is the same law of the ten commandments, but supposed to be delivered by God, as he is not only Creator, but Redeemer in Christ. And although the notion of Creator doth not imply that of Redeemer, yet the latter implies the former; as he is Redeemer, he is sovereign Lord Creator, else we are yet in our sins; for none of inferior dignity could remove our offence or guilt; but the word of truth secures this foundation of believers safety and comfort. Isa. xliv. 6, "Thus saith the Lord the King of Israel, and his Redeemer, the Lord of hosts, I am the first, and I am the last, and besides me there is no God. Ver. 24. Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself. Chap. liv. 5. Thy Maker is thine husband."

Now, the law of the ten commandments is given, the former way, only to unbelievers, or such as are out of Christ, the latter way, only to believers, or such as are in Christ. And to prove, whether this be a vain distinction, or not? One needs but to consult the conscience, when throughly awakened, whether it is all a-case to it, to receive the law of the ten commandments, in the thunders from Mount Sinai, or in the still small voice, out of the tabernacle; that is from an absolute God, or from a God in Christ.

'Tis true, unbelievers are not under the law, as it is the law of Christ: and that is their misery; even as it is the misery of the slaves, that the commands of the master of the family, tho' the matter of them be the very same to them, and to the children, yet they are not fatherly commands to them, as they are to the children, but purely masterly. And they are not hereby freed from any duty, within the compass of the perfect law, of the ten commandments: for these commands are the matter of the law of works, as well as of the law of Christ. Neither are they thereby exempted from Christ's authority and jurisdiction; since the law of works is his law, as he is, with the Father and Holy Ghost, the sovereign Lord Creator; yea, and even as Mediator, he rules in the midst of his enemies, and over them with a rod of iron.

Neophytus, ſith that you are now in Chriſt, beware that you receive not the ten commandments at the hands of God out of Chriſt; nor yet at the hands of Moſes: but only at the hands of Chriſt; and ſo ſhall you be ſure to receive them, as the law of Chriſt *.

Nom. But, Sir, may not God, out of Chriſt, deliver the ten commandments, as the law of Chriſt?

Evan. O no! for God out of Chriſt, ſtands in relation to man, according to the tenor of the law, as it is the covenant of works; and therefore can ſpeak to man, upon no other terms, than the terms of that covenant †.

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* The receiving of the ten commandments at the hands of Chriſt, is here oppoſed, 1. To the receiving of them, at the hands of God out of Chriſt. 2. To the receiving of them at the hands of Moſes, namely, as our law-giver. The firſt is a receiving of them immediately from God, without a Mediator: and ſo receiving of them as the law of works. The ſecond is a receiving of them from Chriſt, the true Mediator, yet immediately, by the intervention of a typical one; and ſo is a receiving of them, as the law of Moſes, the typical mediator, who delivered them from the ark or tabernacle. To this it is, and not to the delivering of them from Mount Sinai, that the author doth here look, as is evident from his own words, p. 160. The former manner of receiving them, is not agreeable to the ſtate of real believers; ſince they never were, nor are, given in that manner, to believers in Chriſt, but only to unbelievers; whether under the Old or New Teſtament. The latter is not agreeable to the ſtate of New Teſtament believers; ſince the true Mediator is come, and is ſealed of the Father, as the great Prophet, to whom Moſes muſt give place. Matth. xvii. 5. Acts iii. 22. See p. 160. Alſo ſee Turret. Loc. 11. Queſt. 24. Th. 15. However the not receiving of Moſes as the law-giver of the Chriſtian church, carries no prejudice to the honour of that faithful ſervant; nor to the receiving of his writings as the word of God; they being of divine inſpiration, yea, and the fundamental divine revelation.

† This plainly concludes, that to receive the law of the ten commandments, from God, as Creator out of Chriſt, is to receive them as the law (or covenant) of works; unleſs men will fancy, that after God hath made two covenants, the one of works, the other of grace; he will yet deal with them, neither in the way of the one, nor of the other.

§ 2. But, Sir, why may not believers, amongst the Gentiles, receive the ten commandments, as a rule of life, at the hands of Moses, as well as the believers amongst the Jews did?

Evan. For answer hereunto, I pray you consider *, that the ten commandments, being the substance of the law of nature † engraven in the heart of man in innocency; and the express idea ‡, or representation of God's own image, even a beam of his own holiness, they were to have been a rule of life both to Adam and to his posterity, though they had never been the covenant of works ‖: but being become the covenant of work, they

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* Bolton's true bounds, p. 77.

† Calling the ten commandments but the substance of the law of nature, he plainly intimates, that they were not the whole of that law; but that the law of nature had a penal sanction. Compare his speaking of the same ten commands, still as the substance of the law of works, and of the law of Christ, page 155, 156. Indeed he is not of that opinion, that a penal sanction is inseparable from the law of nature. That would put the glorified saints, and confirmed angels, in heaven (to say nothing more) under a penal sanction too: for, without question, they are, and will remain for ever, under the law of nature. The truth is, the law of nature is suited both to the nature of God, and to the nature of the creature: and there's no place for a penal sanction, where there is no possibility of transgression.

‡ Perk. on Gal. 4, 5. alledged by D. Tay, Reg. v. t. p. 211.

‖ The ten commandments, being the substance of the law of nature, a representation of God's image, and a beam of his holiness, behoved, for ever, unalterably to be a rule of life to mankind, in all possible states, conditions, and circumstances: nothing but the utter destruction of human nature, and its ceasing to be, could divest them of that office; since God is unchangeable in his image and holiness. Hence there being a rule of life, to Adam and his posterity, had no dependance on their becoming the covenant of works: But they would have been that rule, tho' there never had been any such covenant: yea, whatever covenant was introduced, whether of works or of grace; whatever form might be put upon them; they behoved still to remain the rule of life. No covenant, no form whatsoever, could ever prejudice this their royal dignity. Now, whether this state of the matter, or their being the covenant of

were to have been a rule of life to them, as a covenant of works *. And then, being as it were razed out of man's heart, by his fall, they were made known to Adam, and the reſt of the believing fathers, by viſions and revelations, and ſo were a rule of life to him †; yet not as the covenant of works, as they were before his fall, and ſo continued until the time of Moſes. And as they were delivered by Moſes unto the believing Jews from the ark, and ſo as from Chriſt, they were a rule

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works, which was merely acceſſory to them, and might never have been at all; is the firmer foundation, to build their being a rule of life, upon? is no hard queſtion to determine.

* And would have been ſo always to them all, till they had perfectly fulfilled that covenant: had they not been diveſted of that form, unto believers, through Jeſus Chriſt their ſurety. To them they remain to be a rule of life, but not under the form of the covenant of works; but to unbelievers, they are, and ſtill will be a rule of life under that form.

† And to them. One will not think ſtrange to hear, that the ten commands were, as it were razed, out of man's heart, by the fall; If one conſiders the ſpirituality and vaſt extent of them, and that they were, in their perfection, engraven on the heart of man, in his creation; and doth withal take notice of the ruin brought on man, by the fall. Hereby, he indeed loſt the very knowledge of the law of nature; if the ten commandments are to be reckoned, as certainly they are, the ſubſtance and matter of that law; although he loſt it not totally, but ſome remains thereof were left with him. Concerning theſe the apoſtle ſpeaks, Rom. i. 19, 20. and ii. 14, 15. And our author teacheth expreſsly, that the law is PARTLY known by the nature, to wit, in its corrupt ſtate, page 268. And here he ſaith not ſimply, that the ten commandments were razed; tho' in another caſe, p. 239. he ſpeaks after that manner, where yet 'tis evident he means not a razing quite: but he ſays, they were, as it were razed. But what are theſe remains of them, in compariſon with that body of natural laws, fairly written, and deeply engraven, on the heart of innocent Adam? If they were not as it were razed, what need is there of writing a new copy of them in the hearts of the elect, according to the promiſe of the new covenant, "I will put my laws into their hearts, and in their minds will I WRITE them," Heb. x. 16. and viii. 10. Jer. xxxi. 33. What need was there of writing them in the book of the Lord, the Bible, in which they are made known

of life to them, until the time of Christ's coming in the flesh *. And since Christ's coming in the flesh, they have been, and are to be, a rule of life, both to believing Jews and believing Gentiles, unto the end of the world; not as they are delivered by Moses, but as they are delivered by Christ: for when Christ the Son comes and speaks, himself, then Moses the servant must keep silence; according as Moses himself foretold, Acts iii 22. saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear in all things, which he shall say unto you †." And therefore, when the disciples seemed to desire to hear Moses and Elias ‡ to speak, on the mountain Tabor, they were presently taken away; and a voice came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased, hear him," Matth. xvii. 4, 5. As if the Lord had said, You are not now to hear either Moses or Elias, but my well-beloved Son; and therefore I say unto you, hear Him ‖. And is it not said,

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again to us; as they were, to Adam and the believing fathers, the author speaks of, by visions and revelations? The latter being as necessary to them, as the former is to us, for that end; since these supplied to them, the want of the scriptures. As for those, who neither had these visions and revelations given to themselves, nor the doctrine thereby taught, communicated to them by others; it is manifest, that they could have no more knowledge of those laws, than was to be found among the ruins of mankind in the fall.

* As to the delivering of the ten commandments from the ark, or the tabernacle; see the sense of it, and the scripture-ground for it, p. 85, 86. note †, and page 91. note *.

† See upon this point, p. 170. note †.

‡ The former, the giver of the law; the latter, the restorer of it.

‖ "Which words establish Christ as the only doctor and teacher of his church; the only one, whom he had betrusted to deliver his truths and will to his people; the only one, to whom Christians are to hearken. Sup to Pool's Annot. on Matth. xvii. 5.

Heb. i. 2. That "in these last days, God hath spoken to us by his Son?" and doth not the apostle say, "Let the word of Christ dwell in you richly; and whatsoever you do, in word or deed, do all in the name of our Lord Jesus Christ," Col. iii. 16, 17.? The wife must be subject unto the husband, as unto Christ, ver. 18. *. The child must yield obedience to his parents as unto Christ, ver 20. And the believing servant must do his master's business as Christ's business: for, saith the apostle, "ye serve the Lord Christ;" ver. 24. yea, saith he to the Galatians, "Bear ye one anothers burthens, and so fulfil the law of Christ," Gal. vi. 2.

Ant. Sir, I like you very well, that you say, Christ should be a Christian's teacher, and not Moses: but yet I question, whether the ten commandments may be called the law of Christ; for where can you find them repeated, either by our Saviour, or his apostles, in the whole New Testament?

Evan. Though we find not that they are repeated in such a method, as they are set down in Exod. and Deut. Yet so long as we find, that Christ and his apostles did require and command these things, that are therein commanded; and reprove and condemn those things, that are therein forbidden; and that both by their lives and doctrines; it is sufficient to prove them to be the law of Christ †.

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* "Wives, submit yourselves unto your own husbands, as unto the Lord," Eph. v. 22.

† Whether or not this be sufficient to prove them to be the law of Christ, having a divine, authoritative, binding power on mens consciences, notwithstanding of the term, doctrines, here used by the author? one may judge from these texts, Matth. vii. 28, 29 "The people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes. John vii. 16. My doctrine is not mine, but his that sent me. Heb. i. 1, 2. 3. God, who at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, hath in these last days, spoken unto us by his Son, whom he hath

Ant. I think indeed, they have done so, touching some of the commandments, but not touching all.

Evan. Because you say so, I intreat you to consider,

First, Whether the true knowledge of God, required, John iii. 19. and the want of it condemned, 2 Thess i. 8. and the true love of God, required, Matth. xxii. 37. and the want of it reproved, John v. 42. and the true fear of God required, 1 Pet ii. 17. Heb. xii. 28. and the want of it condemned, Rom. iii. 18. and the true trusting in God required, and the trusting in the creature forbidden. 2 Cor. i. 9. 1 Tim vi. 17. be not the substance of the first commandment?

And consider 2*dly*, Whether the hearing and reading of God's word, commanded. John v. 39 Rev. i. 3. and prayer, required, Rom xii. 12. 1 Thess v. 17. and singing of Psalms required, Col iii. 16. James v 13. and whether idolatry forbidden, 1 Cor x 14. 1 John v. 21. be not the substance of the second commandment?

And consider 3*dly*, Whether worshipping of God in vain, condemned. Matth. xv. 9 and using vain repetitions in prayer, forbidden, Matth. vi. 7 and hearing of the word only, and not doing, forbidden, James i 22. whether worshipping God in Spirit and truth, commanded, John iv 24 and praying with the Spirit and with understanding also, and singing with the Spirit, and with understanding also, commanded, 1 Cor. xiv. 15. and taking

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appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, &c. Matth. xxviii 18, 19, 20. All power is given unto me in heaven and earth: go ye therefore and teach all nations—to observe all things whatsoever I have commanded you." The original word, in the Old Testament, rendered law, doth properly signify a doctrine. Hence, Matth. xv. 9. "Teaching for doctrines the commandments of men," *i. e.* the laws and commands of men, for the laws and commands of God. Compare ver. 4, 5, 6.

heed what we hear, Mark iv. 24. be not the ſubſtance of the third commandment?

Conſider, *4thly*, Whether Chriſt's riſing from the dead, the firſt day of the week, Mark xvi 2, 9. the diſciples aſſembling, and Chriſt's appearing unto them, two ſeveral firſt days of the week, John xx. 19, 26 and the diſciples coming together and breaking bread, and preaching afterwards on that day, Acts xx. 7. 1 Cor. xvi. 2 and John's being in the ſpirit on the Lord's day, Rev. i. 10. I ſay, conſider, whether theſe things do not prove, that the firſt day of the week is to be kept as the Chriſtian ſabbath.

Conſider, *5thly*, Whether the apoſtle's ſaying, "Children, obey your parents in the Lord, for this is right; honour thy father and thy mother, which is the firſt commandment with promiſe," Eph. vi. 1, 2. And all theſe other exhortations, given by him, and the apoſtle, Peter, both to inferiors and ſuperiors, to do their duty, either to other, Eph. v. 22, 25. Eph. vi. 4, 5, 9. Coloſ. iii. 18, 19, 20, 21. 22. Tit. iii. 1. 1 Pet iii. 1. 1 Pet. ii. 18. I ſay, conſider, whether all theſe places, do not prove, that the duties of the fifth commandment, are required in the New Teſtament?

Here you ſee are five of the ten commandments: and as for the other five, the apoſtle reckons them up altogether, ſaying, "Thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet," Rom. xiii. 9 Now judge you whether the ten commandments be not repeated in the New Teſtament; and ſo conſequently, whether they be not the law of Chriſt; and whether a believer be not under the law to Chriſt, or in the law through Chriſt; as the apoſtle's phraſe is, 1 Cor. ix 21.

§ 3 *Ant.* But yet, Sir, as I remember, both Luther and Calvin do ſpeak, as though a believer were ſo quite freed from the law, by Chriſt, as that he need not make any conſcience at all of yielding obedience to it.

Evan. I know right well that Luther * ſaith, the conſcience hath nothing to do with the law of works: and that Calvin † ſaith, the conſciences of the faithful, when the affiance of their juſtification before God is to be ſought, muſt raiſe and advance themſelves above the law, and forget the whole righteouſneſs of the law, and lay aſide all thinking upon works. Now, for the true underſtanding of theſe two worthy ſervants of Chriſt, two things are to be conſidered and concluded. Firſt, That when they ſpeak thus of the law, it is evident they mean only, in the caſe of juſtification. Secondly, That when the conſcience hath to do with the law in the caſe of juſtification, it hath to do with it only as it is the covenant of works: for as the law is the law of Chriſt, it neither juſtifies nor condemns ‡. And ſo if you underſtand it, of the law as it is the covenantof works, according to their meaning; then it it moſt true that they ſay:

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* On Gal. p. 59. † Inſt. p. 473.

‡ *i. e.* The law of the ten commandments, commonly called the moral law, as it is the law of Chriſt, neither juſtifies nor condemns, mens perſons, in the ſight of God. How can it do either the one, or the other, as ſuch? Since to be under it, as it is the law of Chriſt, is the peculiar privilege of believers, already juſtified by grace, and ſet beyond the reach of condemnation; according to that of the apoſtle, Rom. viii 1. "There is therefore now, no condemnation to them which are in Chriſt Jeſus." But to ſay, that this makes the law of Chriſt deſpicable, is to forget the ſovereign authority of God in him; his matchleſs love, in dying for ſinners; the endearing relations, wherein he ſtands to his people; and upon the one hand, the enjoyment of actual communion and fellowſhip with God, and the many precious tokens of his love, to be conferred on them, in the way of cloſe walking with God: and upon the other hand, the want of that communion and fellowſhip, and the many fearful tokens of his anger againſt them, for their ſins. See pag. 217, 218. note *. All theſe belong to the law of Chriſt, and will never be deſpicable, in the eyes of any gracious ſoul: though I doubt if ever hell and damnation were more deſpiſed in the eyes of others, than they are at this day, wherein believers and unbelievers, are ſet ſo much upon a level, with reſpect to theſe awful things.

for why ſhould a man let the law come unto his conſcience? that is, why ſhould a man make any conſcience,

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As to the point of condemnation, 'tis evident from ſcripture, that no law can condemn theſe, who are in Chriſt Jeſus, Rom. viii. 1, 33. 34. And the law as it is the covenant of works, condemns all thoſe who are not in Chriſt, but under the law; Gal. iii. 10. Rom. iii. 19. And particularly, it condemns every unbeliever; whoſe condemnation will be fearfully aggravated, by his rejection of the goſpel-offer: the which rejected offer will be a witneſs againſt him, in the judgment; in reſpect whereof our Lord ſaith, John xii. 48. "The word that I have ſpoken, the ſame ſhall judge him in the laſt day." Compare chap. xv. 22. "If I had not come and ſpoken unto them, they had not had ſin; but now they have no cloke for their ſin." Therefore the law, which unbelievers ſtill remain under, as a covenant of works, will condemn them with a double condemnation, John iii. 18. "He that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God." And hence it appears, that there is as little need of, as there is warrant for, a condemning-goſpel. The holy ſcripture ſtates it as the difference, betwixt the law and the goſpel, that the former is the miniſtration of condemnation and death; the latter, the miniſtration of righteouſneſs and life, 2 Cor. iii. 6, 7, 8, 9. Compare John xii. 47. "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to ſave the world."

As to the point of juſtification; no man is, nor can be juſtified by the law. 'Tis true, the Neonomians or Baxterians, to wind in a righteouſneſs of our own, into the caſe of juſtification, do turn the goſpel into a law, properly ſo called; and do tell us, that the goſpel juſtifieth as a law; and roundly own what is the neceſſary conſequent of that doctrine, to wit, that faith juſtifieth, as it is our evangelical righteouſneſs, or our keeping the goſpel-law, which runs thus, He that believeth ſhall not periſh. Gibbon's Serm. morning exerciſe method. p. 421, 428. But the holy ſcripture teacheth, that we are juſtified by grace, and by no law, nor deed, or work of a law properly ſo called, call it the law of Chriſt, or the goſpel-law, or what law one pleaſeth: and thereby faith itſelf, conſidered as a deed or work of a law, is excluded from the juſtification of a ſinner, and hath place therein, only as an inſtrument, Gal. iii. 11. "That no man is juſtified by a law in the ſight of God, it is evident."

of doing the law, to be juſtified thereby, conſidering it is a thing impoſſible? nay, what need hath a man to make conſcience of doing the law, to be juſtified thereby, when he knows he is already juſtified another way? nay, what need hath a man to make conſcience, of doing that law, that is dead to him, and he dead to it? hath a woman any need to make any conſcience of doing her duty to her huſband, when he is dead, nay, when ſhe herſelf is dead alſo? or hath a debtor any need to make any conſcience of paying that debt, which is already fully diſcharged by his ſurety? will any man be afraid of that

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Chap. v. 4. "Whoſoever of you are juſtified by a law; ye are fallen from grace." Rom. iii. 28. "Therefore we conclude, that a man is juſtified by faith, without deeds of a law." Gal. ii. 16. "Knowing that a man is not juſtified by works of a law" I read, a law, deeds, works, ſimply; becauſe ſo the original words, uſed in theſe texts, do undeniably ſignify.

To this agrees Weſtm. Confeſſ. Chap. 11. Art. 1. "Theſe whom God effectually calleth, he alſo freely juſtifieth—not for any thing wrought in them, or done by them, but for Chriſt's ſake alone; nor by imputing faith itſelf, the act of believing, or any other evangelical obedience, to them, as their righteouſneſs; but, &c." Larg. Catech. Q. 73. "Faith juſtifies a ſinner in the ſight of God, not—as if the grace of faith, or any act thereof, were imputed to him for his juſtification; but ONLY as it is an inſtrument, by which he receiveth, and applieth Chriſt and his righteouſneſs" Weſtm. Confeſſ. Chap. 19. Art. 6. "Although true believers be not under the law, as a covenant of works, to be thereby juſtified or condemned; yet is it of great uſe to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly." From this laſt paſſage of the confeſſion, two important points plainly offer themſelves. (1.) That the law is a rule of life to believers, directing and binding them to duty, tho' they are neither juſtified nor condemned by it. (2.) That neither juſtifying nor condemning belong unto the law, as a rule of life ſimply, but as a covenant of works. And theſe are the very points here taught, by our author.

obligation which is made void *, the seal torn off, the writing defaced, nay, not only cancelled and crost, but torn in pieces †? I remember the apostle saith, Heb. x. 1, 2. "That if the sacrifices which were offered in the Old Testament, could have made the comers thereunto perfect, and have purged the worshippers, then should they have had no more conscience of sins;" that is, their conscience would not have accused them of being guilty of sins. Now the blood of Christ hath purged the conscience of a believer, from all his sins, (Chap. ix. 14.) as they are transgressions against the covenant of works: and therefore what needs his conscience be troubled about that covenant? but, now, I pray you, observe, and take notice, that although Luther and Calvin do thus exempt a believer from the law, in the case of justification, and as it is the law or covenant of works; yet do they not so, out of the case of justification, and as it is the law of Christ.

For thus saith Luther ‡, out of the matter of justification, we ought with Paul, Rom. vii. 12, 14. "To think reverently of the law, to commend it highly, to call it holy, righteous, just, good, spiritual, and divine." Yea, out of the case of justification, we ought to make a god of it || And in another place, saith he §, There is a civil righteousness, and a ceremonial righteousness: Yea, and besides these, there is another righteousness which is the righteousness of the law, or of the ten commandments which Moses teacheth; this also we teach after the

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* Bolton's true bounds, p. 31.

† Col. ii. 14. "Blotting out the hand-writing—nailing it to his cross."

‡ On Gal. p. 182.

|| *i. e.* Raise our esteem of it, to the highest pitch: and give it illimited obedience. Compare this, with what is cited from the same Luther, concerning the law, page 115.

§ On Gal. p. 5.

doctrine of faith. And in another place *, he, having shewed that believers, through Christ, are far above the law, adds howbeit I will not deny but Moses sheweth to them their duties, in which respect they are to be admonished and urged: wherefore such doctrines and admonitions ought to be among Christians. as it is certain there was among the apostles; whereby every man may be admonished of his estate and office

And Calvin, having said (as I told you before) that Christians, in the case of justification must raise and advance themselves above the law, adds; neither can any man thereby gather, that the law is superfluous to the faithful, whom notwithstanding it doth not cease to teach, exhort, and prick forward to goodness, although before God's judgment seat it hath no place in their conscience.

Ant. But, Sir, if I forget not, Musculus saith, that the law is utterly abrogated †.

Evan. Indeed, Musculus speaking of the ten commandments, saith, If they be weak, if they be the letter, if they do work transgression, anger, curse and death; and if Christ, by the law of the spirit of life, delivered them that believed in him from the law of the letter, which was weak to justify, and strong to condemn, and from the curse, being made a curse for us; surely they be abrogated. Now this is most certain, that the ten commandments do no way work transgression, anger, curse and death, but only as they are the covenant of works ‡. Neither hath Christ delivered believers any otherwise

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* Choice serm. p. 103.

† Com. Pla. Fol. English. 119, 120.

‡ According to the holy scripture, it is certain, that the law of the ten commandments, hath an irritating effect, whereby they increase sin; and a condemning and killing effect, so that they work curse, death and wrath, called anger (it would seem)

from them, than as they are the covenant of works. And therefore we may assuredly conclude, that they are no otherwise abrogated, than as they are the covenant of works *. Neither did Musculus intend any otherwise: for, saith he, in the words following, it must not be un-

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in the language of our forefathers, when Musculus common places were Englished: and it is no less certain, that Jesus Christ hath delivered believers from the law, as it hath these effects, Rom. xiv. 15. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect, because the law worketh wrath." Chap vii. 5, 6. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law—that we should serve in newness of spirit," &c. Chap. viii. 2. "For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death." Gal iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us." If then the ten commandments have these effects, not only as they are the covenant of works; but as they are the law of Christ, or, a rule of life: then believers are altogether delivered from them, which is absurd and abominable doctrine. Therefore it evidently follows, that the ten commandments have these effects, only as they are the covenant of works. The truth is, unto a gracious soul, the strongest possible temptation to Antinomianism, or casting off the ten commandments, for good and all, would be to labour to persuade him, that they have these effects, not only as they are the covenant of works, but as they are the law of Christ: so that, take them what way he will, he shall find they have not only a cursing, condemning and killing power, but also an irritating effect, increasing sin in him. Nevertheless a Christian man's doing against them, (which is the reverend Musculus his phrase, as cited by the author in the following page) may be a transgression: for a man may transgress the law, tho' the motions of his sins be not by the law. And how such a man's sinning is more outragious, than an ungodly man's, will convincingly appear, if one measures the outragiousness of sinning, by the obligations to duty lying on the sinner, and not by his personal hazard, which is a measure, more becoming a slave than a son.

* Thus our author hath proven, That the law of the ten commandments, is a rule of life to believers; and hath vindicated Luther and Calvin from the opposite Antinomian error,

derſtood, that the points of the ſubſtance of Moſes covenant, are utterly brought to nothing *: God forbid. For a Chriſtian man is not at liberty, to do thoſe things that are ungodly and wicked: and if the doing of thoſe things the law forbids, do not diſpleaſe Chriſt; if they be not much different † yea, contrary, if they be not repugnant, to the righteouſneſs which we received of him, let

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as he doth Muſculus alſo, in the following words; and that from their expreſs declarations, in their own words. And here is the concluſion of the whole matter. To ſhew the judgment of other orthodox Proteſtant divines, on this head againſt the Antinomians; it will not be amiſs to aduce a paſſage out of a ſyſtem of divinity, commonly put into the hands of ſtudents, not very many years ago, I am ſure. "It is one thing (ſaith Turretin, diſputing againſt the Antinomians) to be under the law as a covenant; another thing, not to be under the law as a rule of life. In the former ſenſe, Paul ſaith, "That we are not under the law, but under grace," Rom. vi. 14. as to its covenant-relation, curſe and rigor; but in the latter ſenſe, we always remain bound unto it, though for a different end: for in the firſt covenant, man was to do this, to the end that he might live; but in the other, he is bound to perform the ſame thing, not that he may live, but becauſe he lives." Turret. Loc. 11. Queſt. 24. Theſ. 7. view again Weſtminſt. Confeſſ. Chap. 19. Art. 6. The words whereof, are cited p. 163. note. Hereunto agreeth our author's concluſion, viz. That believers are no otherwiſe, not any otherwiſe delivered from the law of the ten commandments, but as they are the covenant of works. Now, how can thoſe, who oppoſe Antinomianiſm, on this head, contradict the author thereupon, but by aſſerting, that believers are not delivered from the law, as it is the covenant of works; but that they are ſtill under the power of the covenant of works? the which are principles as oppoſite to the received doctrine of orthodox Proteſtant divines, and to the confeſſion of faith, as they are to the doctrine of our author.

* *i. e.* That the particular precepts of the law of the ten commandments, called by Muſculus, the ſubſtance of the law-covenant (compare page 155. line penult.) are diſannulled, and no more to be regarded.

† *i. e.* Very unſuitable.

it be lawful for a Christian man to do them; or else not *. But a Christian man doing against those things, which be commanded in the decalogue, doth sin more outragiously, than he that should so do, being under the law †. So far off is he from being free from those things that be there commanded.

§ 4. Wherefore, friend Antinomista, if either you,

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* *i. e.* Or if they be as certainly they are, displeasing to Christ; most unsuitable, contrary and repugnant to the righteousness, which the believer hath received from Christ; then they are by no means to be done.

† These are the words of Musculus still, adduced by the author to shew, that that famous divine was no Antinomian: and if they will not serve to clear him, but he still be on that side, I apprehend orthodox Protestants will be sorry for their loss of that great man. But though it be observed, that he speaks of doing against the things commanded in the law, but not against the law itself; there is no hazard: for 'tis evident, that, by the law, Musculus understands the covenant of works, or, in his stile, Moses covenant; and since he was not of the opinion, that believers are under the covenant of works, no, not under the commanding power of that covenant, he could not say, that they sinned against it: however, he still looks on the ten commandments, the substance of that covenant, to be also the law of Christ, binding the Christian man to obedience. From his saying, that a Christian doing against these things, sins more outragiously, than one who is under the law; it doth indeed follow, that a Christian's sin is more displeasing to God, and deserves a heavier curse, in itself; though, in the mean time, the law of Christ hath no curse annexed unto the transgressions of it. For, sins deserving of a curse, ariseth not from the threatening, but from its contrariety to the precept, and consequently, to the holy nature of God: since 'tis manifest, that sin doth not therefore deserve a curse, because a curse is threatened; but a curse is threatened, because sin deserves it. And the sins of believers do in themselves, deserve a heavier curse, than the sins of others. Yet the law of Christ hath not a curse annexed to the transgressions of it, because the heavy curse, deserves by the sins of believers, was already laid on Christ, to whom they are united: and he bare it for them, and bore it away from them; so that they cannot be threatened with it, over again, after their union with him.

or any man elſe, ſhall, under a pretence of your being in Chriſt, exempt yourſelves from being under the law of the ten commandments, as they are the law of Chriſt, I tell you truly, it is a ſhrewd ſign you are not yet in Chriſt: for if you were, then Chriſt were in you; and if Chriſt were in you, then would he govern you, and you would be ſubject unto him. I am ſure the prophet Iſaiah tells us, that the ſame Lord, who is our Saviour, is alſo our King and law-giver, Iſa. xxxiii. 22. and truly, he will not be Jeſus, a Saviour, to any, but only to thoſe, unto whom he is Chriſt a Lord: for the very truth is, whereſoever he is Jeſus a Saviour, he is alſo Chriſt a Lord: and therefore I beſeech you, examine yourſelf, whether he be ſo to you, or no?

Ant. Why then, Sir, it ſeemeth that you ſtand upon marks and ſigns.

Evan. Yea, indeed, I ſtand ſo much upon marks and ſigns, that I ſay unto you in the words of the apoſtle John, 1 John iii. 10. "In this the children of God are manifeſt, and the children of the devil: whoſoever doth not righteouſneſs, is not of God." For ſaith Luther *, He that is truly baptiſed, is become a new man, and hath a new nature, and is endowed with new diſpoſitions: and loveth, liveth, ſpeaketh, and doth far otherwiſe then he has wont, or could before. For ſaith godly Tindal †, God worketh with his word, and in his word; and bringeth faith into the hearts of his elect, and looſeth the heart from ſin, and knitteth it to God, and giveth a man power to do that, which was before impoſſible for him to do, and turneth him into a new nature ‡. And therefore, ſaith Luther || in another place, Herein works are to be extolled and commended, in that they are fruits and ſigns of faith; and therefore

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* Choice ſerm. p. 122.

† Tindal Par. Wick. Mam. p. 65, 66.

‡ *i. e.* Makes him a new man. || Choice ſerm. p. 197.

he that hath no regard how he leadeth his life, that he may ſtop the mouths of all blamers and accuſers, and clear himſelf before all, and teſtify that he hath lived, ſpoken, and done well, is not yet a Chriſtian. How then, ſaith * Tindal again, dare any man think that God's favour is on him, and God's Spirit within him; when he feeleth not the working of his Spirit, nor himſelf diſpoſed to any good thing †?

Ant. But by your favour, Sir, I am perſuaded that many a man deceives his own ſoul, by theſe marks and ſigns.

Evan. Indeed I muſt needs confeſs with Mr Bolton and Mr Dyke, that in theſe times of Chriſtianity ‡, a reprobate may make a glorious profeſſion of the goſpel, and perform all duties and exerciſes of religion; and that in outward appearance, with as great ſpirit and zeal, as a true believer: yea, he may be made partaker of ſome meaſure of inward illumination ‖, and have a ſhadow of true regeneration; there being no grace effectually wrought in the faithful, a reſemblance whereof may not be found in the unregenerate. And therefore, I ſay, if any man pitch upon the ſign, without the thing ſignified by the ſign §, that is, if he pitch upon his graces (or gifts rather) and duties, and conclude aſſurance from them, as they are in him, and come from him, without having reference to Jeſus Chriſt, as the root and fountain of them; then they are deceitful marks and ſigns ¶: but if he look upon them with reference to Jeſus Chriſt, then

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* Para. Wick. Mam. p. 63.

† viz. Habitually.

‡ Diſcourſe of true happineſs, p. 35.

‖ On the heart, p. 111.

§ To wit, Chriſt in the heart.

¶ Becauſe all true grace and acceptable duty, flow from Jeſus Chriſt, dwelling in one's heart, by his Spirit; and whatſoever comes not that way, is but a ſhew and ſemblance of theſe things. Rom. viii. 9. "If any man have not the Spirit of Chriſt,

are they not deceitful, but true evidences and demonſtrations of faith in Chriſt. And this a man doth, when he looks upon his outward actions, as flowing from the inward actions of his mind; and upon the inward actions of his mind, as flowing from the habits of grace within him; and upon the habits of grace within him, as flowing from his juſtification; and upon his juſtification as flowing from his faith; and upon his faith, as given by, and embracing Jeſus Chriſt. Thus, I ſay, if he reſts not till he comes to Chriſt, his marks and ſigns are not deceitful, but true *.

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he is none of his." John xv. 5. "Without me ye can do nothing." Chap. i. 16. "And of his fulneſs have we all received, and grace for grace," Gal. ii. 20. "I live, yet not I, but Chriſt liveth in me." "The cauſe of good works, we confeſs to be, not our free-will, but the Spirit of our Lord Jeſus, who dwelling in our hearts, by true faith, bringeth forth ſuch works, as God hath prepared for us to walk in." Old Confeſſ. Art. 13. "Sa gude warkis follow as effects of Chriſt in us, poſſeſſed by faith." Mr John Davidſon's Catech. page 30.

* Here is a chain, ſerving to lead a child of God unto aſſurance, that he is in the ſtate of grace; wherein duties and graces, being run up unto their true ſpring, do ſo ſhine after trial of them, as one may conclude aſſurance from them, as the author phraſeth it. And here it is to be obſerved, that theſe words, outward actions, actions of the mind, habits of grace, juſtification, faith, embracing of Chriſt, are, in the progreſs of the trial, to be taken in their general notion, agreeing both to what is true, and what is falſe, in each particular; as faith feigned and unfeigned, juſtification real and imaginary, grace common and ſaving, &c. For the ſpecial nature of theſe, is ſtill ſuppoſed to be undetermined, to the perſon under trial, until he come to the end of the trial. This is evident from the nature of the thing; and from the author's words too, in the ſentence immediately preceeding, where he ſaith, if he pitch upon his graces, or gifts rather. The which correction he makes, becauſe the former word is ordinarly reſtricted to ſaving grace; the latter not ſo. And hence it appears, that the author was far from imagining, that a man muſt have the aſſurance he ſpeaks of, before he can conclude it from his graces or duties.

Ant. But, Sir, if an unbeliever may have a reſemblance of every grace that is wrought in a believer, then it

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The links of this chain are five. The firſt, outward actions, or works materially good, flowing from the inward actions of the mind. Otherwiſe they are but pieces of groſs diſſimulation; as was the reſpect and honour put upon Chriſt by the Herodians and others, when they aſked him, "If it was lawful to give tribute unto Cæſar?" Matth. xxii. 16, 17, 18. The ſecond, Theſe actions of the mind, flowing from the habits of grace within the man. Otherwiſe, they are but fair flowers, which, "Becauſe they have no root, wither away," Matth. xiii. 6, like the "Iſraelites their ſeeking, returning, enquiring after, and remembring God, when he ſlew them," Pſal. lxxviii. 34, 35, 36, 37. The third, Theſe habits of grace within the man, flowing from his juſtification. Otherwiſe, they are but the habits of common grace, or of meer moral virtues, to be found in hypocritical profeſſors, and ſober Heathens. The fourth, The man's juſtification, flowing from his faith. Otherwiſe, it is but as the imaginary juſtification of Phariſees, Papiſts and Legaliſts, who are they which juſtify themſelves, Luke xvi. 15. The fifth, His faith given by Chriſt, and embracing Chriſt. Otherwiſe, it is but feigned faith, which never knits the ſoul to Chriſt, but leaves the man in the caſe of the fruitleſs branch, which is to be taken away, John xv. 2.

This chain is not of our author's framing, but is a ſcriptural one, 1 Tim. i. 5. Now, (1.) the end of the commandment is charity. (2.) out of a pure heart, (3.) and of a good conſcience, (4.) and of faith; (5.) unfeigned. "Wherein the apoſtle teacheth, that the obedience of the law muſt flow from love, and love from a pure heart, and a pure heart from a good conſcience, and a good conſcience from faith unfeigned: thus he maketh the only right channel of good works." Pract. Uſe of ſaving knowledge, Tit. The third thing requiſite to evidence true faith, is, that obedience to the law, run in the right channel, that is, through faith in Chriſt.

If one examines himſelf by this infallible rule, he cannot ſafely take his obedience for a mark, or evidence of his being in the ſtate of grace; until he run it up unto his faith, embracing Chriſt. But then finding that his faith made him a good conſcience, and his good conſcience, a pure heart, and his pure heart produced love, from whence his obedience flowed; in that caſe, his obedience is a true mark of the unfeignedneſs of

muſt needs be an hard matter to find out the difference; and therefore, I conceive, it is beſt for a man not to trouble himſelf at all about marks and ſigns.

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his faith, from whence he may aſſuredly conclude, that he is in a ſtate of grace. Our author's method being a copy of this, the objections againſt it muſt affect both.

Let us ſuppoſe two men to put themſelves on a trial of their ſtate, according to this method; and to pitch upon ſome external duties of theirs, or ſome graces, which they ſeem to diſcern in themſelves, as to the ſubſtance thereof, though, as yet, they know not the ſpecific nature of the ſame, namely, whether they be true or falſe.

The one finds, that his external duties proceeded not from the inward actions of his mind; or if they did, that yet theſe actions of his mind, did not proceed from habits of grace in him; or if they did proceed from theſe, yet, theſe flowed not from his juſtification, or, which is the ſame, followed not upon the purging of his conſcience; or, if they did, that yet his juſtification, or good conſcience, ſuch as they are, proceeded not from his faith; or, if they did proceed from it, that yet that faith of his, did not embrace Chriſt, and conſequently, was not of the ſpecial operation of God, or given him by Chriſt in him, by his Spirit. In all, or any of theſe caſes, 'tis plain, that the external duties, or the (ſo called) graces, which he pitched upon, can be no true marks, from which he may conclude himſelf to be in a ſtate of grace.

The other finds, that his external duties did, indeed, flow from the inward actions of his mind, and theſe from habits of grace in him, and theſe again, from his juſtification, or good conſcience, and that from his faith, and that his faith embraced Chriſt. Here two things are obſervable. (1.) That neither the duties nor graces pitched upon, could be ſure marks to him, before he came to the laſt point; in regard of the flaw that poſſibly might ſtill be found in the immediate, or mediate ſprings of them. And therefore the looking, mentioned by the author, is indeed, a progreſſive knowledge and diſcovery; but ſtill unclear and uncertain, till one comes to the end, and the whole evidence is put together: even as it is in ſearching out ſome abſtruſe point, by obſervation of the dependance and connection things have, one with another. Wherefore our author doth by no means ſuppoſe, that I muſt know certainly, that I am in Chriſt, and juſtified, and that my faith is given me by Chriſt, before theſe external duties or graces can be true marks and

Evan. Give me leave to to deal plainly with you in telling you, that although we cannot say every one that hath a form of godlineſs, hath alſo the power of godlineſs; yet we may truly ſay, that he, who hath not the form of godlineſs, hath not the power of godlineſs, for though all be not gold that gliſtereth, yet all gold doth gliſter. And therefore, I tell you truly, if you have no regared to make the law of Chriſt your rule, by endeavouring to do what is required in the ten commandments, and to avoid what is there forbidden, it is a very evil ſign: and and therefore, I pray you conſider of it...

§ 5. *Ant.* But, Sir, you know, the Lord hath promiſed, to write his law in a heliever's heart; and to give him his Spirit to lead him into all truth: and therefore he hath no need of the law, written with paper and ink, to be a rule of life to him; neither hath he any need to endeavour to be obedient thereunto, as you ſay.

Evan. Indeed ſaith Luther *, the matter would even ſo fare, as you ſay, if we were perfectly and altogether

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evidences to me. (2.) That the man perceiving his embracing of Chriſt, as to the ſubſtance of the action, is aſſured of the ſaving nature of it, (namely, that it is a faith uniting him to Chriſt, and given him by Chriſt in him) by the train of effects, he ſees to have followed it, according to the eſtabliſhed order in the covenant of grace, 1 Tim. i. 5. From which effect of his faith embracing Chriſt, that which might have deceived him, was all along gradually removed in the progreſs. Thus he is indeed ſent back to the fruits of his frith, for true marks and evidences of it: But he is ſent back to them, as ſtanding clear now in his regreſs; though they were not ſo in his progreſs. And at this rate he is not left to run in a circle, but hath a comfortable end of his ſelf-examination, being aſſured by his duties and graces, the fruits of his faith, that his faith is unfeigned, and himſelf in the ſtate of grace.

Of the placing of faith before the habits of grace, ſee on p 189. note.

* Chriſt. lib. p. 39.

the inward and ſpiritual men; which cannot be in any wiſe before the laſt day, at the riſing again of the dead *: ſo long as we be cloathed with this mortal fleſh, we do but begin and proceed onwards, on our courſe towards perfection, which will be conſummated in the life to come: and for this cauſe, the apoſtle, Rom. viii. doth call this the firſt fruits of the Spirit, which we do enjoy in this life, the truth and fulneſs of which we ſhall receive in the life to come. And therefore (ſaith he in another place †) it is neceſſary ſo to preach to them, that have received the doctrine of faith, that they might be ſtirred up to go on in good life, which they have embraced; and that they ſuffer not themſelves to be overcome by the aſſaults of the raging fleſh: for we will not ſo preſume of the doctrine of faith, as if, that being had, every man might do what he liſted ‡; no, we muſt earneſtly endeavour ourſelves, that we may be without blame; and when we cannot attain thereunto, we muſt flee to prayer, and ſay before God and man, forgive us our treſpaſſes. And ſaith Calvin ||, one proper uſe and end of the law, concerning the faithful §, in whoſe hearts liveth and reigneth the Spirit of God, is this; to wit, although they have the law written and engraven in their hearts by the finger of God, yet is the ¶ law to them a very good means, whereby they may daily, better and more aſſuredly learn what is the will of the Lord: and let none of us exempt himſelf from this need, for no man hath hitherto

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* We would have no need of the law written without us, if, as we are ſpiritual in part, in reſpect of ſanctification begun in us, we were perfectly and altogether, ſpiritual, both in body and ſoul. But that is not to be expected, till the reſurrection; when that, which is now ſown a natural body, is raiſed a ſpiritual body, (1 Cor. xv. 44.) being reunited to the ſpirit, or ſoul made perfect at death; Heb. xii. 23.) the which doth therefore no more from the moment of death, need the law written without it.

† Choice ſerm. p. 246.

‡ Ibid. p. 297. || Inſtit. p. 162.

§ *i. e.* reſpecting believers. ¶ Written.

attained to ſo great wiſdom, but that he hath need to be daily inſtructed by the law. And herein Chriſt differeth from us, that the Father hath powered out upon him the infinite abundance of his Spirit *; but whatſoever we do receive, it is ſo by meaſure, that we have need one of another.

Now mind it, I pray you, if believers have the Spirit but in meaſure, and know but in part; then have they the law written in their hearts, but in meaſure and in part †, 1 Cor. xiii. 9. And if they have the law written in their hearts, but in meaſure and in part; then have they not a perfect rule within them; and if they have not a perfect rule within them, then they have need to have a rule without them. And therefore doubtleſs the ſtrongeſt believer of us all, had need to hearken to the advice of godly Tindal ‡, who ſaith, ſeek the word of God in all things, and without the word of God do nothing. And ſaith another godly and evangelical writer, My brethren, let us do our whole endeavour to do the will of God, as it becometh good children; and beware that we ſin not, as near as we can ‖.

Ant. Well, Sir, I cannot tell what to ſay, but (methinks) when a man is perfectly juſtified by faith; it is a very needleſs thing, for him to endeavour to keep the law, and to do good works §.

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* Calv. on John iv. 34.

† They have not the law written completely and perfectly in their hearts.

‡ In his works, p. 86.

‖ Author of the benefit of Chriſt's death, p. 85.

§ This Antinomian principle, that it is needleſs for a man, perfectly juſtified by faith, to endeavour to keep the law, and do good works, is a glaring evidence, that legality is ſo ingrained in man's corrupt nature, that, until a man truly come to Chriſt, by faith, the legal diſpoſition will ſtill be reigning in him; let

Evan. I remember Luther * saith, that in his time there were some, that did reason after the like manner; If faith, say they, do accomplish all things, and if faith be only and alone sufficient unto righteousness, to what end are we commanded to do good deeds? we may go play then, and work no working at all. To whom he makes an answer, saying, not so, ye ungodly, not so. And there were others that said, † if the law do not justify, then it is in vain, and of none effect: yet it is not therefore true, (saith he) for like as this consequence is nothing worth; money doth not justify or make a man righteous, therefore it is unprofitable: the eyes do not justify; therefore they must be plucked out: the hands make not a man righteous, therefore they must be cut off: so is this naught also; the law doth not justify, therefore it is unprofitable. We do not therefore destroy and condemn the law, because we say it doth not justify: but we say with Paul, (1 Tim i. 8.) "The law is good, if a man do rightly use it." And that "this is a faithful saying, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men, Titus iii. 8.

§ 6. *Neo.* Truly, Sir, for mine own part, I do much marvel, that this my friend Antinomista, should be so confident of his faith in Christ; and yet so little regard

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him turn himself into what shape, or be of what principles he will, in religion: though he run into Antinomianism, he'll carry along, with him, his legal spirit, which will always be a slavish and unholy spirit. He is constrained, as the author observed, page 179. To do all, that he doth, for fear of punishment, and hope of reward: and if it is once fixed in his mind, that these are ceased in his case, he stands still like a clock, when the weights that made her go, are removed, or like a slave, when he is in no hazard of the whip; than which there cannot be a greater evidence of lothsom legality.

* Christ. lib. p. 39. † On Gal. p. 156.

holineſs of life, and keeping of Chriſt's commandments, as it ſeems he doth. For I give the Lord thanks, I do now, in ſome ſmall meaſure, believe, that I am, by Chriſt, freely and fully juſtified, and acquitted from all my ſins: and therefore have no need, either to eſchew evil, or to do good, for fear of puniſhment, or hope of reward: and yet (methinks) I find my heart more willing and deſirous to do what the Lord commands, and to avoid what he forbids, than ever it was before I did thus believe *.

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* It is not the ſcope or deſign of Neophytus, here, to ſhew wherein the eſſence of faith conſiſts, or to give a definition of it. But ſuppoſe it was ſo; his definition falls conſiderably ſhort of ſome, given by famous, orthodox, Proteſtant divines, yea, and churches too. See the note on the definition of faith—— I repeat here Mr John Davidſon's definition only, viz. Faith is an HEARTY ASSURANCE, that our ſins are freely forgiven us in Chriſt. From whence one may clearly ſee, that ſome time-a-day, it was reckoned no abſurdity, that one's juſtification was made the object of one's belief. For the underſtanding of which ancient Proteſtant doctrine, grown almoſt quite out of ken, with unlearned readers, I ſhall adduce a paſſage out of Wendelin's Chriſt. Theol. Lib. 1. Cap. 24. pag. 542, 543. He propoſeth the Popiſh objection thus, Juſtifying faith muſt go before juſtification: but the faith of ſpecial mercy doth not go before juſtification; if it did, it were falſe; for at that rate, a man ſhould believe, that his ſins are forgiven, which as yet are not forgiven; ſince they are not forgiven but by juſtification: therefore the faith of SPECIAL MERCY is not juſtifying faith. In anſwer to which, he denies the ſecond of theſe propoſitions, with the proofs thereof; and concludes in theſe words, juſtifying faith therefore, hath for the ſpecial object of it, forgiveneſs of ſins, FUTURE, PRESENT, and PAST. He explains it thus, by the faith of ſpecial mercy, as it goeth before juſtification, a man doth not believe, that his ſins are forgiven him already, before the act of believing. (This, by the by, is the Antinomian faith, juſtifying only declaratively; follows the true doctrine of faith.) But that he ſhall have forgiveneſs of ſins: IN the VERY ACT of juſtification, he believes his ſins are forgiven him, and SO receives forgiveneſs: AFTER juſtification, he believes the paſt application, to wit, of forgiveneſs, that is, that his ſins are now already forgiven him.

But the deſign of Neophytus is, to make a profeſſion of his faith, and, by an argument drawn from Chriſtian experience, to refute the Antinomian pretended faith, whereby a ſinner, at firſt bruſh, believes his ſins to be already forgiven him, before the act of believing; and thereafter hath no regard to holineſs of life: a plain evidence, that that perſuaſion is not of God. And in oppoſition to it, is this profeſſion made, which conſiſts of three parts.

(1.) He profeſſeth; that he believes himſelf to be juſtified and acquitted from all his ſins: and this is the belief of the paſt application, AFTER juſtification, which we heard before from Wendeline. For we have already found Neophytus brought unto faith in Chriſt, and the match betwixt Chriſt and him declared to be made, tho' his faith was accompanied with fears, p. 142. And NOW, he finds his faith grown up in ſome ſmall meaſure, unto the hight, which Antinomiſta pretended his faith to be at, namely, unto believing himſelf to be already juſtified; but withal, he intimates, that his faith had not come to this pitch, all of a ſudden, as Antinomiſta's had done, page 97,---101. but that it was ſometime after he believed, ere he did THUS believe. And now indeed, his believing THUS, only in ſome ſmall meaſure, was his ſin, and argued the weakneſs of his faith: but ſuch a man's believing in any meaſure, great or ſmall, that he was juſtified and acquitted from all his ſins, muſt be commended and approven; unleſs we will bring back the Popiſh doctrine of doubting.

(2.) He profeſſeth, that therefore, namely, ſince he was juſtified, and believed himſelf to be ſo, he had no need to eſchew evil, or to do good, for fear of puniſhment, or hope of reward: the which; Antinomiſta, pretending to likewiſe, had caſt off all care of keeping the law, or doing good works; having no other principle of obedience within him. This doth not at all look to puniſhments and rewards, improperly ſo called, to wit, fatherly chaſtiſments and favours, of which the author afterwards treats expreſsly: but, 'tis plainly meant of rewards and puniſhments, taken in a proper ſenſe, as flowing from the juſtice of God, remunerative and vindictive, and proceeding upon our works, good and evil; and particularly 'tis meant of heaven and hell. This is the ſenſe, in which that phraſe is commonly uſed by divines: and that it is ſo to be taken here, is evident from its being inferred from his juſtification, which indeed leaves no place for fear of puniſhment, and hope of reward, in the latter ſenſe; but not ſo in the former ſenſe. And thus, it appears, Nomiſta underſtood it p. 181. where this point is purpoſedly handled.

(3.) He profeſſeth that he was ſo far from being the leſs inclined to duty, that he believed himſelf to be fully juſtified; and that the fear of puniſhment and hope of reward were

Surely, Sir, I do perceive that faith in Christ * is no hindrance to holiness of life, as I once thought it was.

Evan. Neighbour Neophytus, if our friend Antinomista, do content himself with a meer gospel knowledge, in a notionary way; and have run out, to fetch in notions from Christ, and yet is not fetched in by the power of Christ; let us pity him, and pray for him. And in the mean time I pray you, know that true faith in Christ † is so far from being a hindrance from holiness of life and good works, that it is the only furtherance; for only by faith in Christ, a man is enabled to exercise all Christian graces aright, and to perform all Christian duties aright, which before he could not. As for example, before a man believe God's love to him in Christ ‡; though he may have a kind of love to God, as he is Creator and Preserver, and gives him many good things for this present life: yet if God do but open his eyes, to see what condition his soul is in; that is, if he do but let him see that relation, that is betwixt God and him, according to the tenor of the covenant of works; then he conceives of him as an angry Judge, armed with justice against him, and must be pacified by the works of the law, whereunto he finds his nature opposite and contrary: and therefore he hates both God and his law; and doth secretly wish and desire, there were neither God nor law.

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ceased in his case: that, on the contrary, he found, as his faith grew, his love to, and readiness for, holiness of life, grew; he was more willing and more desirous, to do the Lord's commandments, than he had been, before his faith was advanced to that pitch. And herein, I conceive the experience of the saints, will not contradict him. Thus he gives a plain testimony against the Antinomian faith.

* Namely, the faith of special mercy, or a faith of particular application, without which, in greater or lesser measure, it is not saving faith.

† See the preceeding note. ‡ See on page 136, note.

And though God ſhould now give unto him never ſo many temporal bleſſings, yet could he not love: for what malefactor could love that judge or his law, from whom he expected the ſentence of condemnation, though he ſhould feaſt him at his table, with never ſo many dainties? "But after that the kindneſs and love of God his Saviour hath appeared, not by works of righteouſneſs that he hath done, but according to his mercy he ſaved him," Titus iii. 4, 5. That is, when as, by the eye of faith, he ſees himſelf to ſtand in relation to God, according to the tenor of the covenant of grace *; then he conceives of God, as a moſt merciful and loving Father to him in Chriſt, that hath freely pardoned and forgiven him all his ſins, and quite releaſed him from the covenant of works †: and by this means "the love of God is ſhed abroad in his heart through the Holy Ghoſt, which is given to him;" and then "he loves God, becauſe he firſt loved him," Rom. v. 5. 1 John iv. 19. For as a man ſeeth and feeleth by faith, the love and favour of God towards him, in Chriſt his Son; ſo doth he love again both God and his law: and indeeed it is impoſſible for any man to love God, till by faith he know himſelf beloved of God ‡.

Secondly, Though a man, before he believe God's love to him in Chriſt, may have a great meaſure of legal humiliation, compunction, ſorrow, and grief ‖; and be brought down (as it were) to the very gate of hell; and feel the very flaſhings of hell-fire in his conſcience for his ſins: yet it is not, becauſe he hath thereby offended God; but rather becauſe he hath thereby offended himſelf; that is, becauſe he hath thereby brought himſelf

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* His ſoul reſting on Chriſt, whom he hath received for ſalvation.

† Thus he conceives of God, according to the meaſure of his faith, or of his ſoul's reſting on Chriſt, which admits of various degrees.

‡ See on p. 136. note. ‖ Dyke on rep. p. 9.

into the danger of eternal death and condemnation *. But when once he believes the love of God to him in Christ, in pardoning his iniquity, and passing by his transgressions †; then he sorrows and grieves for the offence of God by the sin, reasoning thus with himself, and is it so indeed? Hath the Lord given his own Son, to death, for me, who have been such a vile sinful wretch? And hath Christ born all my sins, and was he wounded for my transgressions? ‡ O, then, the working of his bowels! the stirring of his affections, the melting and relenting of his repenting heart! "Then he remembers his own evil ways, and his doings, that were not good, and lothes himself in his own eyes for all his abominations; looking upon Christ, whom he hath pierced, he mourns bitterly for him, as one mourneth for his only Son," Ezek. xxxvi. 31 Zech. xii. 10. Thus, when faith hath bathed a man's heart in the blood of Christ, it is so molified, that it quickly dissolves into tears of godly sorrow: so that if Christ do but turn and look upon him, O, then, with Peter, he goes out and weeps bitterly! and this is true gospel-mourning; and this is right evangelical repenting ||.

Thirdly, Though before a man do truly believe in Christ, he may so reform his life and amend his ways,

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* A man's believing God's love to him, is woven into the very nature of saving faith, as hath been already shown. Wherefore, whatsoever humiliation, compunction, sorrow, and grief, for sin, go before it, they must needs be but legal, being before faith, "Without which, it is impossible to please God," Heb. xi 6.

† The belief of which, in some measure, is included in the nature of faith. See the note on the definition of faith, and on p. 177. note †.

‡ Dyke on Repent. p. 21.

|| This is the springing up of the seeds of repentance put into

that as touching the righteouſneſs, which is of the law, he may be with the apoſtle (Phil. iii. 6.) blameleſs: yet being under the covenant of works; all the obedience that he yields to the law, all his leaving of ſin and performance of duties, all his avoiding of what the law forbids, and all his doing of what the law commands, is begotten by the law of works, of Hagar the bond-woman, by the force of ſelf-love: and ſo indeed they are the fruit and works, of a bond-ſervant, that is moved and conſtrained to do all that he doth, for fear of puniſhment and hope of reward *. For, ſaith Luther,

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the heart, in ſanctification. Larg. Catech. Q. 75. a work of ſanctifying grace, acceptable to God; the curſe being taken off the ſinner, and his perſon accepted in the beloved: and like to the mourning and repenting of that woman, Luke vii. who, having much forgiven her, loved much, ver. 47. Betwixt which repentance and pardon of ſin, there is an inſeparable connection; ſo that it is of ſuch neceſſity to all ſinners, that none may expect pardon, without it. Weſtm. Confeſſ. Chap. 15. Art. 3.

* This can have no reference at all to the motives of a believer's obedience; unleſs believers, as well as unbelievers, are to be reckoned to be under the covenant of works: for, 'tis manifeſt, that the author ſpeaks here, of ſuch only, as are under that covenant. But, on the contrary; if a man is under the covenant of works, (called the law, in the ſtile of the Holy Ghoſt) he is not a believer, but an unbeliever. Rom. vi. 14. "Sin ſhall not have dominion over you: for ye are not under the law, but under grace." This reaſoning proceeds upon this principle, viz. Theſe, who are under the covenant of works, and they only, are under the dominion, or reigning power of ſin. And if men, being under the covenant of works, are under the dominion of ſin; 'tis evident, that they are not believers; that they are but bond-ſervants: that the love of God dwelleth not in them; but corrupt ſelf-love reigns in them; and therefore, unto the good they do, they are conſtrained, by fear of puniſhment, and hope of reward, agreeable to the threatening and promiſe of the broken covenant of works, they are under: that their obedience conform to their ſtate and condition, is but ſervile; no better than it is here deſcribed to be; having only the letter, but not the ſpirit of true obedience, the which, before any man can attain unto, he muſt be ſet free from the covenant

* the law given on Mount Sinai, which the Arabians call Agar, begetteth none but servants. And so indeed all that such a man doth is but hypocrisy; for he pretends the serving of God, whereas indeed he intends the serving of himself. And how can he do otherwise? for whilst he wants faith, he wants all things: he is an empty vine, and therefore must needs "bring forth fruit unto himself," Hos. x. 1. Till a man be served himself, he will not serve the Lord Christ †. Nay, whilst he wants faith, he wants the love of Christ; and therefore he lives not to Christ; but to himself, because he loveth himself. And hence, surely we may conceive, it is, that Doctor Preston saith. All that a man doth, and not out of love, is out of hypocrisy ‡. Wheresoever love is not, there is nothing but hypocrisy in such a man's heart ||.

But when a man, through the hearing of faith, receives the Spirit of Christ, Gal. iii. 2. That Spirit,

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of works, as the apostle teacheth, Rom. vii. 6. "But now, we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." And finally, that as is the condition, and the obedience of these under the covenant of works; so shall their end be, Gal. iv. 30. "Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

* On Gal. p. 218.

† *i. e.* Till the empty vine be filled, with the Spirit, from Jesus Christ, it will never bring forth fruit unto him. Till a man do once eat, by faith; he'll never work aright. The conscience must be purged from dead works; else one is not in case to serve the living God, Heb. ix. 14. The covenant of works saith to the sinner, who is yet without strength, work, and then thou shalt be filled: but the covenant of grace saith to him, be filled, and then thou must work. And until the yoke of the covenant of works be taken off a man's jaws, and meat be laid unto him; he'll never take on and bear, the yoke of Christ acceptably.

‡ Of Love, p. 19. || Ibid. p. 18.

according to the meaſure of faith, writes the lively law of love in his heart, (as Tindal ſweetly ſaith) whereby he is enabled to work freely, and of his own accord, without the co-action or compulſion of the law *. For

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* The words co-action and compulſion, ſignify one and the ſame thing, to wit, forcing: ſo that to work without the co-action or compulſion of the law, is to work without being forced thereto by the law.

One would think it ſo very plain and obvious, that the way how the law forceth men to work, is by the terror of the dreadful puniſhment, which it threatens, in caſe of not working; that it doth but darken the matter, to ſay, the co-action or compulſion of the law conſiſts in its commanding and binding power or force. The which muſt needs be meant, of the commanding and binding power of the covenant of works, or of the law; as it is the covenant of works. For it cannot be meant (as theſe words ſeem to bear) of that power, which the law of the ten commands, as a rule of life, hath over men, to bind them to obedience; under which, I think, the impartial reader is, by this time, convinced, that the author denies not believers ſtill to be: for to call that co-action, or compulſion, is contrary to the common underſtanding and uſage of theſe words in ſociety. At this rate, one muſt ſay, that the glorified ſaints and angels (to aſcend no higher) being, as creatures of God, under the commanding and binding power of the eternal rule of righteouſneſs, are compelled and forced to their obedience too: and that when we pray, Thy will be done on earth, as it is in heaven; we pray to be enabled to obey the will of God, as the angels do in heaven, by co-action and compulſion in the height thereof; for ſurely the angels have the ſenſe of the commanding and binding power of the eternal rule of righteouſneſs, upon them, in a degree far beyond what any believer on earth has. Wherefore that expoſition of the co-action or compulſion of the law, and ſo putting believers under the law's co-action or compulſion, amount juſt to what we met with before, namely, that believers are under the commanding power (at leaſt) of the covenant of works, having obedience bound upon them, with the cords of hell, or under the pain of the curſe. Accordingly, the compulſion of the law, is more plainly deſcribed to be, its binding power and moral force, which it derives from the awful authority of the ſovereign Law-giver, commanding obedience to his law, and threatening diſobedience with wrath, or with death, or hell. And ſo our author is blamed for not ſubjecting believers to this compulſion of the law.

that love wherewith Christ, or God in Christ, hath loved him, and which by faith is apprehended of him, will constrain him to do so; according to that of the apostle, 2 Cor. v. 14. "The love of Christ constraineth us:"

In the preceeding paragraph, he had shown, that the obedience of unbelievers to the law of the ten commandments, is produced by the influence of the law (or covenant) of works upon them, forcing or constraining them thereto, by the fear of the punishment which it threatens. Thus they work by the co-action or compulsion of the law, or covenant of works; being destitute of the love of God. Here he affirms, That when once a man is brought unto Christ, he having the sanctifying Spirit of Christ dwelling in him, and being endowed with faith that purifies the heart, and with love, that is strong as death, is enabled to work freely, and of his own accord, without that co-action or compulsion.

This is the doctrine of the holy scripture, Psal. li. 12. "Uphold me with thy free Spirit. Compare Gal. v. 18. But if ye be led by the Spirit, ye are not under the law. So Psal. cx 3. Thy people shall be willing in the day of thy power. Compare 1 Pet. v. 1. Not by constraint, but willingly. And believers are declared to be, not under the law, Rom. vi. 14. to be made free from the law of death, chap. viii. 2. Not to have received the spirit of bondage again to fear, but the spirit of adoption," ver. 15. How then can they be still under the co-active and compulsive power of the law, frighting and forcing them to obedience, by its threatenings of the second death, or eternal wrath.

And 'tis notour, that this is the received doctrine of orthodox divines; which might be attested by a cloud of witnesses, if the nature of this work did permit. "Not to be under the law (saith Luther) is to do good things, and abstain from wicked things, not through compulsion of the law, but by free love and with pleasure." Chof. Ser. 20 p. (mihi) 235.

"The second part (viz. of Christian liberty) is, saith Calvin, That consciences obey the law, not as compelled by the necessity of the law: but being free from the yoke of the law itself, of their own accord, they obey the will of God." Instit. Book 3. Chap. 19. § 4.

"We would distinguish betwixt this law, considered as a law, and as a covenant; a law doth necessarily imply no more than, 1. To direct. 2. To command, inforcing that obedience by authority. A covenant doth further necessarily imply, pro-

that is *, it will make him to do ſo, whether he will or no, he cannot chuſe but do it †. I tell you truly,

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miſes made upon ſome condition, or threatenings added, if ſuch a condition be not performed: the firſt two are eſſential to the law, the laſt two, to believers, are made void through Chriſt; in which ſenſe it is ſaid, that by him, we are freed from the law as a covenant; ſo that believers life depends not on the promiſes annexed to the law, nor are they in danger by the threatenings adjoined to it." Durham on the commands, p. 4.

"What a new creature doth, in obſervance of the law, is from natural freedom, choice and judgment, and not by the force of any threatnings annexed to it." Charnock, vol. 2 p. 59.

See Weſtminſter Confeſſion, Chap. 20. Art. 1. Of which afterwards.

And thus is that text, 1 Tim. i. 9. "The law is not made for a righteous man," generally underſtood by divines, critics and commentators. "The law, threatening, compelling, condemning, is not made for a righteous man, becauſe he is puſh'd forward to duty of his own accord, and is no more led by the ſpirit of bondage and fear of puniſhment." Turret Loc. 2. Q. 24. Th. 8. "By the law is to be underſtood, the moral law, as 'tis armed in ſtings and terrors, to reſtrain rebellious ſinners. By the righteous man, is meant, one in whom a principle of divine grace is planted, and who, from the knowledge and love of God, chooſes the things that are pleaſing to him. As the law has annexed ſo many ſevere threatnings to the tranſgreſſors of it; 'tis evident that 'tis directed to the wicked, who will only be compelled by fear from the outragious breaking of it." Continuat. Poole's Annot. on the text. "The law is not for him, as a maſter to command him, to conſtrain him, as a bondman." Lo Jovic. de Dieu. "The law doth not compel, preſs on, fright, lie heavy upon, and puniſh a righteous man." Strigelius. "It lies not on him as a heavy burden, compelling a man againſt his will, violently preſſing him on, and puſhing him forward; it doth not draw him to obedience, but leads him, being willing." Scultetus. "For of his own accord, he doth right." Caſtalio. apud. Pol. Synop. in Loc.

* Dr Preſton of Love, p. 28.

† "It is a metonymy from the effect, that is, love makes me to do it, in that manner, as a man that is compelled; that is the meaning of it. So it hath the ſame effect, that compulſion hath, though there be nothing more different from compulſion than love." Dr Preſton, ibid. p. 29.

anſwerably as the love of Chriſt is ſhed abroad in the heart of any man, it is ſuch a ſtrong impulſion, that it carries him on, to ſerve and pleaſe the Lord in all things: according to the ſaying of an evangelical man * †. The will and affections of a believer, according to the meaſure of faith and the Spirit received, ſweetly quickens and bends, to chuſe, affect, and delight in, whatever is good and acceptable, to God, or a good man; the Spirit freely and cheerfully moving and inclining him to keep the law, without fear of hell, or hope of heaven ‡. For a Chriſtian man, ſaith ſweet Tindal ||, worketh only becauſe 'tis the will of his Father: for after that he is overcome with love and kindneſs, he ſeeks to do the will of God, which indeed is a Chriſtian man's nature, and what he doth, he doth it freely, after the example of Chriſt. As a natural ſon; aſk

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* Towne's Aſſertion of Grace, p. 131, 138.

† If one conſiders, that the drift and ſcope of this whole diſcourſe, from p. 175. is to diſcover the naughtineſs of Antinomiſta's faith, obſerved by Neophytus, Ibid. One may perceive, that by the author's quoting Towne the Antinomian, upon that head, he gives no more ground to ſuſpect himſelf of Antinomianiſm, though he calls him an evangelical man; than a Proteſtant gives in point of Popery, by quoting cardinal Bellarmine againſt a Papiſt, though withal, he call him a Catholic: and the epithet given to Towne, is ſo far from being a high commendation, that really it is none at all. For though both theſe epithets, the latter as well as the former, are in themſelves honourable; yet, in theſe caſes, a man ſpeaking in the language of his adverſary, they are nothing ſo. Evangeliſta could not but remember, that Antinomiſta had told him roundly, p 96. That he had not been ſo evangelical, as ſome others in the city, which cauſed him to leave hearing of him, to hear them, viz thoſe evangelical men: and why might not he give him a ſound note from one of theſe evangelical men, even under that character, ſo acceptable to him, without ranking himſelf with them?

‡ See the preceeding note * p. 268. and on p. 181. note ‡.

|| Pathway to Script. p. 139.

him why he doth ſuch and ſuch a thing; why, ſaith he, It is the will of my Father, and I do it that I may pleaſe him: for indeed love deſireth no wages, it is wages enough to itſelf, it hath ſweetneſs enough in itſelf, it deſires no addition, it pays its own wages *. And therefore it is the true child-like obedience, being begotten by faith, of Sarah the free woman, by the force of God's love. And ſo it is indeed the only true and ſincere obedience: for, ſaith Dr Preſton †, To do a thing in love, is to do it in ſincerity; and indeed there is no other definition of ſincerity, that is the beſt way to know it by.

§ 7. *Nom.* But ſtay, Sir, I pray you, would you not have believers to eſchew evil, and do good, for fear of hell, or for hope of heaven?

Evan. No indeed, I would not have any believer to do either the one or the other; for ſo far forth as they do ſo, their obedience is but ſlaviſh ‡. And therefore,

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* Dr Preſton of Love, p. 27. † Ibid p. 198.

§ As for what concerns the hope of heaven, the author purpoſedly explains that matter, p. 183. That he would not have any believer, to eſchew evil and do good, for fear of hell; the meaning thereof plainly is this, you, being a believer in Chriſt, ought not to eſchew evil and do good, for fear you be condemned, and caſt into hell. So far as a believer doth ſo, the author juſtly reckons his obedience accordingly ſlaviſh. This is the common underſtanding and ſenſe of ſuch a phraſe, as when we ſay, The ſlave works, for fear of the whip: ſome men abſtain from ſtealing, robbing, and the like, for fear of the gallows; they eſchew evil, not from love of virtue, but for fear of puniſhment, as the Heathen Poet ſaith of his pretender to virtue,

> Oderunt peccare boni virtutis amore,
> Tu nihil admittes in te formidine pœnæ.
>
> Horat. Epiſt. 16.

Which may be thus Engliſhed,

> Hatred of vice, in gen'rous ſouls,
> From love of virtue flows:
> While nothing vicious minds controuls,
> But ſervile fear of blows.

though, when they were firſt awaked, and convinced of their miſery, and ſet foot forward, to go on in the way

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This is a quite other thing, than to ſay, that a believer, in doing good, or eſchewing evil, ought not to regard threatenings, nor be influenced by the threatening of death. For though believers ought never to fear, that they ſhall be condemned, and caſt into hell; yet they both may, and ought, awfully to regard the threatenings, of the holy law. And how they ought to regard them, one may learn from the Weſtminſter Confeſſion, Chap. 19. Art. 6. in theſe words, "The threatenings of it (viz. the law) ſerve to ſhew, what even their ſins deſerve; and, what afflictions, in this life, they may expect for them, although freed from the curſe thereof, threatened in the law." Thus they are to regard them, not as denunciations of their doom, in the caſe of ſinning; but as a looking-glaſs, wherein to behold, the fearful demerit of their ſins; the unſpeakable love of God, in freeing them from bearing it; his fatherly diſpleaſure againſt his own, for their ſin; and the tokens of his anger, to be expected by them, in that caſe. So will they be influenced to eſchew evil and do good, being thereby filled with hatred and horror of ſin, thankfulneſs to God, and fear of the diſpleaſure and frowns of their Father; though not with a fear, that he'll condemn them, and deſtroy them in hell; this glaſs repreſents no ſuch thing.

Such fear, in a believer, is groundleſs. For, 1. He is not under the threatening of hell, or liable to the curſe. See p. 116. notes. If he were, he behoved, that moment he ſinneth, to fall under the curſe. For, ſince the curſe is the ſentence of the law, paſſing on the ſinner, according to the threatening, adjudging, and binding him over to the puniſhment threatened; if the law ſay to a man, before he ſinneth, in the day thou eateſt thereof, thou ſhalt ſurely die; it ſaith to him in the moment he ſinneth, Curſed is every one that continueth not in all things written in the law, to do them. And foraſmuch as, believers ſin, in every thing they do; their very believing and repenting being always attended with ſinful imperfections; it is not poſſible, at this rate, that they can be one moment from under the curſe; but it muſt be continually wreathed about their necks. To diſtinguiſh, in this caſe, betwixt groſs ſins, and leſſer ſins, is vain. For as every ſin, (even the leaſt) deſerves God's wrath and curſe, Short. Catech. So, againſt whomſoever the curſe takes place, (and by virtue of God's truth, it takes place againſt all thoſe who are threatened with hell, or eternal death) they

of life; they, with the prodigal, would be hired servants: yet when, by the eye of faith, they see the mercy and

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are cursed for all sins, smaller or greater, Cursed is every one that continueth not in all things; though still there is a difference made betwixt greater and lesser sins, in respect of the degree of punishment; yet there is none, in respect of the kind of punishment. But now, believers are set free from the curse, Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us." 2. By the redemption of Christ already applied to the believer, and by the oath of God, he is perfectly secured from the return of the curse upon him, Gal. iii. 13. (see before) compared with Isa. liii. and liv. 9. "For this is as the waters of Noah unto me; For as I have sworn, that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Therefore he is perfectly secured, from being made liable, any more, to hell, or eternal death. For a man being under the curse, is so made liable to the pains of hell for ever. Short. Cat. 3. He is justified by faith, and so adjudged to live eternally in heaven. This is unalterable; for the gifts and calling of God are without repentance, Rom. xi. 29. And a man can never stand adjudged to eternal life, and to eternal death, at one and the same time. 4. One great difference betwixt believers and unbelievers, lies here, that the latter are bound over to hell and wrath, the former are not. John iii. 18. "He that believeth, is not condemned: but he that believeth not, is condemned already;" not, that he is in hell already, but bound over to it. Now, a believer is still a believer, from the first moment of his believing: and therefore it remains true concerning him, from that moment, for ever, that he is not condemned, or bound over to hell and wrath. He is expressly secured against it, for all time to come, from that moment, John v. 24. "He shall not come into condemnation." And the apostle cuts off all evasion by distinctions of condemnation, here, while he tells us in express terms, "There is no condemnation to them which are in Christ Jesus," Rom. viii. 1. 5. The believer's union with Christ, is never dissolved, Hos. ii. 19. "I will betrothe thee unto me for ever." And being in Christ, he is set beyond the reach of condemnation, Rom. viii. 1. Yea, and being in Christ, he is perfectly righteous for ever; for he is never again stript of the white raiment of Christ's imputed righteousness: while the union remains, it cannot be lost: but to be perfectly righteous, and yet liable to condemnation, before a just judge, is inconsistent.

indulgence of their heavenly Father in Christ, running to meet them, and embrace them; I would have them

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Neither is such a fear, in a believer, acceptable to God. For, (1.) 'Tis not from the Spirit of God, but from one's own spirit, or a worse. Rom. viii. 15. "Ye have not received the spirit of bondage again to fear:" namely, to fear death or hell. Heb. ii. 15. "Who, through fear of death, were all their life-time subject to bondage." (2.) It was the design of the sending of Christ, that believers, in him, might serve God without that fear, Luke i. 74. "That we, being delivered out of the hands of our enemies, might serve him without fear." Compare 1 Cor. xv. 26. "The last enemy that shall be destroyed is death." And for this very cause, Jesus Christ came, "That through death, he might destroy him that had the power of death, that is the devil; and deliver them, who, through fear of death, were all their life-time (namely, before their deliverance by Christ) subject to bondage." Heb. ii. 14, 15. (3.) Though it is indeed consistent with, yet it is contrary to faith, Matth. viii. 26. "Why are ye fearful, O ye of little faith?" And to love too, 1 John iv. 18. "Perfect love casteth out fear; because fear hath torment." 2 Tim. i. 7. "God hath not given us the spirit of fear, but of power, of love, and of a sound mind."

(4.) As it is not agreeable to the character of a father who is not a revenging judge to his own family, to threaten to kill his own children, though he threaten to chastise them: so such a fear is no more agreeable to the Spirit of adoption, nor becoming the state of sonship to God, than for a child to fear, that his father, being such a one, will kill him. And therefore the spirit of bondage to fear, is opposed to the Spirit of adoption, whereby we cry, Abba Father, Rom. viii. 15.

"Adoption is an act of the free grace of God,—whereby all those, that are justified, are received unto the number of his children, have his name put upon them, the Spirit of his Son given to them, (receive the Spirit of adoption. West. Confess. Chap. 12.) are under his fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory." Larg Catech. Q. 74.

"The liberty, which Christ has purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law—as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing

(with him) to talk no more of being hired ſervants *. I would have them ſo to wreſtle againſt doubting, and ſo to exerciſe their faith; as to believe, that they are by Chriſt delievered from the hands of all their enemies, both the law, ſin, wrath, death, the devil, and hell; "That they may ſerve the Lord without fear, in holineſs and righteouſneſs all the days of their lives, Luke i. 74, 75. I would have them ſo to believe God's love to them in Chriſt, as that thereby they may be conſtrained to obedience †.

Nom. But, Sir, you know that our Saviour ſaith, "Fear him that is able to deſtroy both ſoul and body in hell," Matth. x. 28. And the apoſtle ſaith, "We ſhall receive of the Lord, the reward of the inheritance," Col. iii. 24. And is it not ſaid, that Moſes had reſpect, unto the recompenſe of reward, Heb. xi. 26.

Evan. Surely the intent of our bleſſed Saviour, in that ſcripture, is to teach all believers, that when God com-

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mind. All which were common alſo to believers under the law." Weſtm. Confeſſ. Chap. 20. Art. 1. By the guilt of ſin, here, muſt needs be underſtood, obligation to eternal wrath, See page 108. note.

"The end of Chriſtian liberty is, that being delivered out of the hands of our enemies, we might ſerve the Lord without fear." Ibid. Art. 3.

"The one (viz. Juſtification) doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnarion." Larg. Catech. Q. 77.

"Though a ſoul be juſtified, and freed from the guilt of eternal puniſhment; and ſo the ſpirit is no more to be afraid and diſquieted for eternal wrath and hell." Rutherfoord's trial and triumph, &c. Serm. 19. p. 261.

"The believer hath no conſcience of ſins: that is, he in conſcience is not to fear everlaſting condemnation, that is moſt true." Ibid. p. 266.

See more to this purpoſe, page 112. note. page 116. note. page 180. note.

* Compare Luke xv. 19, 21.

† And no marvel one would have them do ſo; ſince that is what all the children of God, with one mouth, do daily pray for, ſaying, "Thy will be done in earth, as it is in heaven."

mands one thing, and man another, they ſhould obey God, and not man; rather than to exhort them, to eſchew evil for fear of hell *. And as for thoſe other ſcriptures by you alledged, if you mean reward, and the means to ob-

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* There is a great difference betwixt a believer's eſchewing evil, for fear of hell; and his eſchewing it from the fear of God, as able to deſtroy both ſoul and body in hell. The former reſpects the event, as to his eternal ſtate; the latter doth not: to this purpoſe, the variation of the phraſe in the text, is obſervable: "Fear not them which kill the body;" this notes the event, as to temporal death, by the hands of men, which our Lord would have his people to lay their accounts with: but with reſpect to eternal death, he ſaith not, Fear him which deſtroys; but, "which is able to deſtroy both ſoul and body in hell." Moreover, the former is a ſlaviſh fear of God, as a revenging Judge; the believer eſchewing ſin, for fear he be damned; the latter is a reverential fear of God, as of a Father, with whom, is awful dominion and power. The former carries in it, a doubtfulneſs and uncertainty, as to the event, plainly contrary to the remedy preſcribed, in this ſame caſe, Prov. xxix. 25. "The fear of man bringeth a ſnare; but whoſo putteth his truſt in the Lord, ſhall be ſafe." The latter is conſiſtent with the moſt full aſſurance of one's being put beyond all hazard of hell. Heb. xii. 28, 29. "Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence, and godly fear. For our God is a conſuming fire." A believer, by fixing his eyes on God, as able to deſtroy both ſoul and body in hell, may be ſo filled with the reverential fear of God, his dreadful power and wrath againſt ſin; as to be fenced againſt the ſlaviſh fear, of the moſt cruel tyrants, tempting him to ſin; though in the mean time, he moſt firmly believe, that he is paſt that gulf, can never fall into it, nor be bound over unto it. For, ſo he hath a lively repreſentation of the juſt deſerving of ſin, even of that ſin in particular, unto which he is tempted; and ſo muſt tremble at the thought of it, as an evil, greater than death. And as a child, when he ſeeth his father laſhing his ſlaves, cannot but tremble, and fear to offend him; ſo a believer's turning his eyes on the miſeries of the damned, muſt raiſe in him an awful apprehenſion of the ſeverity of his Father, againſt ſin, even in his own; and cauſe him to ſay in his heart, "My fleſh trembleth for fear of thee; and I am afraid of thy judgments," Pſal. cxix. 120. Thus alſo he hath a view of the frightful danger

tain that reward, in the ſcripture ſenſe; then it is another matter: but I had thought you had meant in our common ſenſe, and not in ſcripture ſenſe.

Nom. Why Sir, I pray you, what difference is there, betwixt reward, and the means to obtain the reward, in our common ſenſe, and in the ſcripture ſenſe?

Evan. Why, reward in our common ſenſe, is that, which is conceived to come from God, or to be given by God; which is, a fancying of heaven under carnal notions, beholding it as a place, where there is freedom from all miſery; and fulneſs of all pleaſures and happineſs, and to be obtained by our own works and doings *. But reward, in the ſcripture ſenſe, is not ſo much that which comes from God, or is given by God: as that which

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he has eſcaped; the looking back to which, muſt make one's heart ſhiver, and conceive a horror of ſin; as on the caſe of a pardoned criminal, looking back to a dreadful precipice, from which, he was to have been thrown headlong, had not a pardon ſeaſonably prevented his ruin, Eph. ii. 3. "We were, by nature, the children of wrath, even as others."

* Thus, to eſchew evil, and do good, for hope of heaven, is to do ſo in hope of obtaining heaven, by our own works. And certainly, that hope ſhall be cut off, and be a ſpider's web, Job viii. 24. For a ſinner ſhall never obtain heaven, but in the way of free grace; but if it be of works, then it is no more grace, Rom. xi. 6. But that a believer may be animated to obedience, by viewing the reward already obtained for him, by the works of Chriſt, our author no where denies. So indeed the apoſtle exhorts believers to run their Chriſtian race, looking unto Jeſus, who for the joy that was ſet before him, (to be obtained by his own works, in the way of moſt proper merit) endured the croſs, Heb. xii. 1, 2.

"Papiſts (ſaith Doctor Preſton) tell of eſcaping damnation, and of getting into heaven. But ſcripture gives other motives. (viz. to good works) Thou art in Chriſt, and Chriſt is thine: conſider what he hath done for thee, what thou haſt by him, what thou hadſt been without him, and thus ſtir up thyſelf to do for him, what he requireth." Abridg. of his works, p. 394.

lies in God; even the full fruition of God himself in Christ. "I am (saith God to Abraham) thy shield, and thy exceeding great reward," Gen. xv. 1. And, "Whom have I in heaven but thee?" saith David; "And there is none upon earth, that I desire besides thee, Ps lxxiii. 25. And, "I shall be satisfied when I awake with thy likeness," Psal. xvii. 15. * And the means to obtain this reward, is not by doing, but by believing; even by drawing near with a true heart, in the full assurance of faith, Heb. x. 22. And so indeed it is given freely †. And therefore, you are not to conceive of that reward, which the scripture speaks of, as if it were the wages of a servant; but as it is the inheritance of sons ‡. And

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* Man's chief end, is to glorify God, and to enjoy him for ever" Short. Catech. "Believers—shall be—made perfectly blessed in full enjoying of God, to all eternity." Ibid.

† Rom. iv. 16. "Therefore it is of faith, that it might be be by grace; to the end the promise (viz. of the inheritance, ver. 13, 14.) might be sure to all the seed. Otherwise, it is not given freely; for, to him that worketh is the reward not reckoned of grace, but of debt," ver. 4.

‡ The apostle's decision, in this case, seems to be pretty clear, Rom. vi. 23. "For the wages of sin is death; but the gift of God is eternal life;" he will not have us to look upon it, as the wages of a servant, too. The joining together of both these notions of the reward, was, it seems, the doctrine of the Pharisees, Mark x 17. "Good master, what shall I do, that I may inherit eternal life?" And how unacceptable it was to our blessed Saviour, may be learned from his answer to that question. "The Papists confess, that life is merited by Christ, and is made ours by the right of inheritance; so far we go with them; yea touching works, they hold many things with us, (1) That no works of themselves can merit life everlasting. (2.) That works done before conversion, can merit nothing at God's hand. (3.) That there is no merit at God's hand, without his mercy, no exact merit, as often there is amongst men. The point, whereabout we dissent, is, That with the merit of Christ, and free promise, they will have the merit of works joined, as done by them, who are adopted children." Bayne on Eph. ii. 8.

when the ſcripture ſeemeth to induce believers to obedience, by promiſing this reward; you are to conceive, that the Lord ſpeaketh to believers, as a father doth to his young ſon, Do this or that, and then I will love thee; whereas we know, that the father loveth the ſon firſt, and ſo doth God *: and therefore this is the voice of believers, "We love him, becauſe he firſt loved us," 1 John iv. 19. The Lord doth pay them, or at leaſt giveth them a ſure earneſt of their wages, before he bid them work †: and therefore the conteſt of a believer (according to the meaſure of his faith) is not, What will God give me? but, What ſhall I give God? "What ſhall I render unto the Lord for all his goodneſs? for thy loving kindneſs is before mine eyes, and I have walked in thy truth," Pſal. cxvi. 12. xxvi. 3.

Nom. Then, Sir, it ſeems that holineſs of life, and good works, are not the cauſe, of eternal happineſs, but only the way thither.

Evan. Do you not remember that our Lord Jeſus himſelf, ſaith, "I am the way, the truth and the life?" John xiv. 6. and doth not the apoſtle ſay to the believing Coloſſians, "As ye have received Jeſus Chriſt the Lord, ſo walk in him?" Col. ii. 6. ‡ That is, as ye have received him by faith, ſo go on in your faith, and by his power walk in his commandments. So that good works (as I conceive) may rather be called a believer's walking in the way of eternal happineſs, than the way itſelf: but however, this we may aſſuredly conclude, that the ſum and ſubſtance, both of the way, and walking in the way, conſiſts in the receiving of Jeſus Chriſt by faith, and in yielding obedience to his law, according to the meaſure of that receiving ‖.

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* Tindal Par. Wick. Mam. p. 88.

† Namely in the way of the covenant of grace. See p. 179. note.

‡ Elton on the text.

‖ Our author, remembering Nomiſta's biaſs, toward good

§ 8. Sir, I am perſuaded, that through my neighbour Nomiſta's aſking you theſe queſtions, you have been in-

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works, as ſeparated from Chriſt, puts him in mind, that Chriſt, is the way, and that the ſoul's motion heavenward, is in Chriſt; that is, a man, being once united to Chriſt by faith, moveth heavenward, making progreſs in believing, and by influences derived from Jeſus Chriſt, walking in his holy commandments. The ſcripture acknowledgeth no other holineſs of life, or good works; and concerning the neceſſity of theſe, the author moves no debate. But, as to propriety of expreſſion, ſince good works are the keeping of the commandments, in the way of which we are to go, he conceives, they may, with greater propriety, be called the walking in the way, than the way itſelf. 'Tis certain, that the ſcripture ſpeaks of walking in Chriſt, Col ii. 6. "Walking in his commandments," 2 Chron. xvii. 4. and walking in good works, Eph. ii. 10. And that as theſe terms ſignify but one and the ſame thing, ſo they are all metaphorical. But one would think, the calling of good works, the way to be walked in, is farther removed from the propriety of expreſſion, than the calling them, the walking in the way. But the author waving this, as a matter of phraſeology, or manner of ſpeaking only, tells us, that aſſuredly the ſum and ſubſtance, both of the way to eternal happineſs, and of the walking in the way to it, conſiſts in the receiving of Jeſus Chriſt by faith, and in yielding obedience to his law, according to the meaſure of that receiving. Herein is comprehended, Chriſt and holineſs, faith and obedience; which are inſeparable. And no narrower is the compaſs of the way and walking mentioned, Iſa. xxxv. 8, 9. "It ſhall be called the way of holineſs—the redeemed ſhall walk there." The way of holineſs, or, the holy way, (according to an uſual Hebraiſm) as it is generally underſtood by interpreters, is, the way leading to heaven, ſaith Piſcator; to wit, Chriſt, faith,—and the doctrine of a holy life. Fererius apud Pol. Synop in Loc. And now, that our author, though he conceives good works are not ſo properly called the way, as the walking; yet doth not ſay, that in no ſenſe, they may be called the way, but doth expreſsly aſſert them, to be the ſoul's walking in the way of eternal happineſs: he cannot juſtly be charged here (more than any where elſe in his book) with teaching, that holineſs is not neceſſary to ſalvation; unleſs one will in the firſt place, ſay, that though the way itſelf, to eternal happineſs, is neceſſary to ſalvation, yet the walking in the way is not neceſſary to it; which would be Antinomianiſm with a witneſs.

terrupted in your discourse, in shewing how faith doth enable a man to exercise his Christian graces, and perform his Christian duties aright: and therefore I pray you go on.

Evan. What should I say more? for the time would fail me to tell, how that according to the measure of any man's faith, is his true peace of conscience; for saith the apostle, "Being justified by faith, we have peace with God," Rom. v. 1. Yea, saith the prophet Isaiah, "Thou wilt keep him in perfect peace, whose mind is staid on thee, because he trusteth in thee," Isa. xxvi. 3. Here there is a sure and true grounded peace: therefore it is of faith, saith the apostle, "That it might be by grace, and that the promise might be sure to all the seed," Rom. iv. 16. And answerable to a man's believing, that he is justified freely by God's grace, through that redemption that is in Jesus Christ*, Rom iv. 3, 24. is his true humility of spirit. So that, although he be endowed with excellent gifts and graces, and though he perform never so many duties, he denies himself in all: he doth not make them as ladders, for him to ascend up into heaven by; but desires to "be found in Christ, not having his own righteousness, which is of the law, but that which is thro' the faith of Christ," Phil. iii. 9. He doth not think himself to be one step nearer to heaven, for all his works and performances. And if he hear any man praise him for his gifts and graces, he will not conceit that he hath obtained the same by his own industry and pains-taking, as some men have proudly thought: neither will he speak it out, as some have done, saying these gifts and graces have cost me something, I have taken much pains to obtain them; but he saith, "By the grace of God I am what I am; and not I, but the grace of God that was

* And not for any thing wrought in himself, or done by himself. See more, p. 177. note †.

with me," 1 Cor. xv. 10. And if he behold an ignorant man, or a wicked liver, he will not call him carnal wretch, or prophane fellow; nor say, "Stand by thyself, come not near to me, for I am holier than thou," Isa. lxv. 5. (as some have said:) but he pitieth such a man, and prays for him; and in his heart he saith concerning himself, "Who maketh thee to differ? and what hast thou, that thou hast not received?" 1 Cor. iv. 7.

And thus I might go on, and shew you, how according to any man's faith, is his true joy in God, and his true thankfulness to God, and his patience in all troubles and afflictions, and his contentedness in any condition, and his willingness to suffer; and his cheerfulness in suffering, and his contentedness to part with any earthly thing. Yea, according to any man's faith, is his ability to pray aright, Rom x. 14. to hear or read the word of God aright, to receive the sacrament with profit and comfort; and to do any duty, either to God, or man, after a right manner, and to a right end, Heb. iv. 2. Yea, according to the measure of any man's faith, is his love to Christ, and so to man for Christ's sake; and so consequently his readiness and willingness to forgive an injury, yea, to forgive an enemy, and to do good to them that hate him: and the more faith any man hath, the less love he hath to the world, or the things that are in the world. To conclude, the greater any man's faith is, the more fit he is to die, and the more willing he is to die.

Neo. Well, Sir, now I do perceive that faith is a most excellent grace, and happy is that man, that hath a great measure of it.

Evan. The truth is, faith is the chief grace that Christians are to be exhorted to get, and exercise; and therefore, when the people asked our Lord Christ, what they should do to work the works of God? he answered and said, "This is the work of God, that ye believe on him, whom he hath sent," John vi. 29. Speaking, as if there

no other duty at all required, but only believing: for indeed, to say as the thing is, believing includeth all other duties in it, and they spring all from it; and therefore saith one, preach faith, and preach all. Whilst I bid man believe, saith learned Rollock *, I bid him do all good things; for saith Dr Preston †, truth of belief will bring forth truth of holiness: if a man believe, works of sanctification will follow; for faith draws after it inherent righteousness and sanctification. Wherefore (saith he) if a man will go about this great work, to change his life to get victory over any sin, that it may not have dominion over him, to have his conscience purged from dead works, and to be made partaker of the divine nature, let him not go about it as a moral man; that is, let him not consider what commandments there are, what the rectitude is which the law requires, and how to bring his heart to it; but let him go about it as a Christian, that is, let him believe the promise of pardon, in the blood of Christ; and the very believing the promise, will be able to cleanse his heart from dead works. ‡

Neo. But I pray you, Sir, whence hath faith its power and virtue to do all this?

Evan. Even from our Lord Jesus Christ: for faith doth ingraft a man, who is by nature a wild olive branch, into Christ, as into the natural olive; and fetcheth sap from the root Christ, and thereby makes the tree bring forth fruit in its kind ‖: Yea, faith fetcheth a supernatural efficacy from the death and life of Christ; by virtue where-

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* Rollock on John. † Pag. 330, 340, 344, 346.

‡ The sum hereof, is, That no considerations, no endeavours, whatsoever, will truly sanctify a man, without faith. Howbeit, such considerations and endeavours are necessary, to promote and advance the sanctification of the soul by faith.

‖ Ward's life of faith, p. 6, 7, 8, 74, 75.

of it metamorphoſeth * the heart of a believer, and creates and infuſeth into him new principles of actions †. So

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* Transformeth or changeth, Rom. xii. 2. "Be ye tranſformed by the renewing of your mind."

† Viz. Inſtrumentally. It cannot be denied, that our author placeth faith before the new principles of actione, in this paſſage; and before the habits of grace, p. 170. And yet it will not follow, that, in his opinion, there can be no gracious change in the ſoul before faith. What he doth indeed teach, in this matter, is warranted by the plain teſtimony of the apoſtle, Eph. i. 13. "After that ye believed, ye were ſealed with that Holy Spirit of promiſe." And what this ſealing is, at leaſt, as to the chief part of it, may be learned from John i. 16. "And of his fulneſs have all we received, and grace for grace." For as ſealing is the impreſſion of the image of the ſeal on the wax, ſo that it thereby receives, upon it, point for point on the ſeal; ſo believers, being ſealed with the Spirit of Chriſt, receive grace for grace in Chriſt, whereby they are made like him, and bear his image. And as it is warranted by the word; ſo it is agreeable to the old Proteſtant doctrine, That we are regenerate by faith; which is the title of the third chapter of the third book of Calvin's inſtitutions; and is taught in the old confeſſion, Art. 3. in theſe words, Regeneration is wrought by the power of the Holy Ghoſt, working in the hearts of the elect of God, an aſſured faith; and Art. 13. in theſe words, So ſoon as the Spirit of the Lord Jeſus (which God's elect children receive by true faith) taketh poſſeſſion in the heart of any man, ſo ſoon doth he regenerate and renew the ſame man.

Nevertheleſs, I am not of the mind, that, either in truth, or in the judgment of our reformers, or of our author, the firſt act of faith, is an act of an irregenerate, that is to ſay, a dead ſoul. But to underſtand this matter aright, I conceive, one muſt diſtinguiſh, betwixt regeneration taken ſtrictly, and taken largely; and betwixt new powers, and new habits or principles, of action. Regeneration, ſtrictly ſo called, is the quickning of the dead ſoul, by the Spirit of Chriſt paſſively received; and goes before faith, according to John i. 12, 13. "But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name; which were born, not of blood—but of God." This is called, by Ameſius, the firſt regeneration, Medul. Lib. 1. Chap. 29. §. 6. See Cap. 26. §. 19. And it belongs to, or is the ſame with, effectual calling; in the deſcription of which, in the Shorter Catechiſm, one finds

that, what a treasure of all graces Christ hath stored up in him, faith draineth, and draweth them out to the use.

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a RENEWING mentioned, whereby sinners are enabled to embrace Jesus Christ: and saith the Larg Catech. on the same subject, they, although in themselves dead in sin, are hereby made able to answer the call. Regeneration, largely taken, presupposing the former, is the same with sanctification, wrought in the soul by the Spirit of Christ, actively received by faith; and so follows faith, Acts xxvi. 18. "Among them which are sanctified by faith, that is in me:" the subjects (of which) are the redeemed, called, and justified. Effen. Comp. Cap. 16. § 3. And accordingly, in the description thereof, in the Shorter Catech. Mention is made of a second renewing, namely, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness. And thus I conceive regeneration to be taken in the above passages of the Old Confession. The which is confirmed by the following testimonies: being in Christ, we must be new creatures, not in substance, but in qualities and disposition of our minds, and change of the actions of our lives—all which is impossible to them that have no faith. Mr John Davidson's Catech. p. 29. "Sa gude warkes follow as effects of Christ in us, possessed by faith, who—beginneth to work in us regeneration, and renewing of the hail parts and powers of saul and body. Whilk begun sanctification and holiness, he never ceaseth to accompliſh, &c." Ibid. p. 30. "The effect (viz. of justification) inherent in us, as in a subject, is that new qualitie, which is called inherent righteousness or regeneration." Grounds of Christian Religion, (by the renowned Beza, and Faius, 1586.) Chap. 29. § 11. "That new qualitie, then, called inherent righteousness, and regeneration, testified by good works, is a necessary effect of true faith." Ibid. Chap. 31. § 13.

Now, in regeneration taken in the former sense, new powers are put into the soul, whereby the sinner, who was dead in sin, is enabled to discern Christ in his glory, and to embrace him, by faith. But, it is in regeneration taken in the latter sense, that new habits of grace, or immediate principles of actions are given; namely, upon the soul's uniting with Christ, by faith. So Estenius having defined regeneration, to be, the putting of spiritual life in a man spiritually dead. Comp. Cap. 14. § 11. Afterwards faith, as by regeneration, new powers were put into the man, so by sanctification are given new spiritual habits, theological virtues. Ibid. Cap. 16. § 5. And as the scriptures

of a believer; being as a conduit-cock that watereth all the herbs in the garden. Yea, faith doth apply the blood of Chriſt to a believer's heart: and the blood of Chriſt hath in it, not only a power to waſh from the guilt of ſin; but to cleanſe and purge likewiſe, from the power and ſtain of ſin. And therefore, ſaith godly Hooker *, If you would have grace, you muſt firſt of all get faith, and that will bring all the reſt: let faith go to Chriſt, and there is meekneſs, patience, humility, and wiſdom, and faith will fetch all them to the ſoul: therefore ſaith he, You muſt not look for ſanctification †, till you come to Chriſt in vocation.

Nom. Truly, Sir, I do now plainly ſee that I have been deceived, and have gone a wrong way to work: for I verily thought that holineſs of life muſt go before faith, and ſo be the ground of it, and produce and bring it forth; whereas I do now plainly ſee, that faith muſt go before, and ſo produce and bring forth holineſs of life.

Evan. I remember a man, who was much enlightened in the knowledge of the goſpel ‡, who ſaith,

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are expreſs, in that men are ſanctified by faith, Acts xxvi. 18. So is the Larger Catech. in that, it is in ſanctification they are "Renewed in their whole man, having the ſeeds of repentance unto life, and of all other ſaving graces put into their hearts." Queſt. 75.

* Poor doubting Chriſtian, p. 159. † Ibid. p. 154.

‡ This man, Bernardine Ochine, an infamous apoſtate, was at firſt a monk: but as our author ſaith, being much enlightened in the knowledge of the goſpel, he not only made profeſſion of the Proteſtant religion, but, together with the renowned Peter Martyr, was eſteemed a moſt famous preacher of the goſpel, throughout Italy. Being in danger, on the account of religion, he left Italy, by Martyr's advice: and being much aſſiſted by the Dutcheſs of Ferrara in his eſcape, he went firſt to Geneva, and then to Zurich, and was admitted a miniſter in that city. But diſcovering himſelf there, as Simon Magus did, after he had joined himſelf to the church at Samaria, he was baniſhed: and as juſtly reckoned among the fore-runners of the

There be many that think, that as a man chooſeth to ſerve a prince, ſo men chooſe to ſerve God. So likewiſe they think, that as thoſe who do beſt ſervice *, do obtain moſt favour of their lord; and as thoſe that have loſt it, the more they humble themſelves, the ſooner they recover it: even ſo they think the caſe ſtands betwixt God and them; whereas, ſaith he, it is not ſo, but clean contrary, for he himſelf ſaith, "Ye have not choſen me, but I have choſen you;" John xv. 16. And not, for that we repent, and humble ourſelves, and do good works; he giveth us his grace: but we repent, humble ourſelves, do good works, and become holy, becauſe he giveth us his grace. The good thief on the croſs was not illuminated becauſe he did confeſs Chriſt; but he did confeſs Chriſt becauſe he was illuminated. For, ſaith Luther †, The tree muſt firſt be, and then the fruit. For the apples make not the tree, but the tree maketh the apples. So faith firſt maketh the perſon, which afterwards bringeth forth works. Therefore to do the law without faith, is to make the apples of wood and earth without the tree: which is not to make apples, but meer fantaſies. Wherefore, neighbour Nomiſta, let me intreat you, that whereas before, you have reformed your life that you might believe; why now believe, that you may reform your life: and do not any longer work

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execrable Socinus. See Hornbeck, Apar. ad Controv. Soc. p. 47. Hence one may plainly ſee, how there are ſermons of his, which might ſafely, and to good purpoſe, be quoted. And as for the character given him by the author here; if one is in hazard of reckoning it an applauſe. One muſt remember, that it is no greater than what the apoſtle gives to the guilty of the ſin againſt the Holy Ghoſt, Heb. vi. 6. "Thoſe who were once enlightened, and have taſted of the heavenly gift," &c. Which I make no queſtion, but our author had his eye upon, in giving this man his character very pertinently.

* Bernard. Ochine's ſerm. of Predeſt.

† On Gal. page 124.

to get an intereſt in Chriſt; but believe your intereſt in Chriſt, that ſo you may work *. And then you will not make the change of your life the ground of your faith, as you have done; and, as Mr † Culverwell ſaith, many do, who being aſked, what cauſed them to believe? They anſwer, becauſe they have truly repented, and changed their courſe of life ‡.

Ant. Sir, what think you of a preacher, that in my hearing ſaid, he durſt not exhort nor perſuade ſinners to believe their ſins were pardoned, before he ſaw their lives reformed; for fear they ſhould take more liberty to ſin?

Evan. Why, what ſhould I ſay, but that I think that preacher was ignorant of the myſtery of faith || §?

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* *i.e.* By believing, get a ſaving intereſt in Chriſt; whereas before, you have ſet yourſelf, as it were, to work it. See the note on the definition of faith.

† In his treatiſe of faith.

‡ Which, adds he, if it proceed not from faith, is not ſo much as a ſound proof of faith, much leſs can it be any cauſe to draw them to believe, p. 20. "The only firm ground of ſaving faith, is God's truth, revealed in his word; as is plainly taught, Rom. x. 17." Ibid. pag. p. 21.

|| Ward's life of faith, p. 56.

§ This cenſure, as it natively follows upon the overthrowing of that doctrine, viz. That holineſs of life muſt go before faith, and ſo be the ground of it, and produce and bring it forth. p. 190. ſo it is founded on theſe two ancient Proteſtant principles, (1.) That the belief of the remiſſion of ſin, is comprehended in ſaving, juſtifying faith; of which, ſee page 175. note; and the note on the definition of faith. (2) That true repentance, and acceptable reformation of life, do neceſſarily flow from, but go not before ſaving faith; of which, ſee page 136. note; and page 137. note. Hence it neceſſarily follows, that remiſſion of ſin muſt be believed, before there can be any acceptable reformation of life; and, that that preacher's fear was groundleſs, reformation of life, being ſo cauſed by the faith of remiſſion of ſin, that it is inſeparable from it; as our author teacheth in the following paſſages. Calvin's cenſure, in this caſe, is fully as

For it * is of the nature of sovereign waters, which so wash off the corruption of the ulcer; that they cool the heat, and stay the spreading of the infection; and so by degrees heal the same. Neither did he know, that it is of the nature of cordials, which so comfort the heart and ease it; that they also expel the noxious humours, and strengthens nature against them †.

Ant. And I am acquainted with a professor, though, God knows ‡, a very weak one, that saith, if he should believe before his life be reformed, then he might believe, and yet walk on in his sins: I pray you, Sir, what would you say to such a man?

Evan. Why I could say with Dr ‖ Preston, let him, if he can, believe truly, and do this; but it is impossible: let him believe, and the other will follow; truth of belief will bring forth truth of holiness; for, who, if he ponder it well, can fear a fleshly licentiousness, where the believing soul is united and married to Christ §? the law, as it is the covenant of works, and Christ, are set in oppositi-

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severe: as for them (saith he) that think that repentance doth rather go before faith, than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof. Instit. book 3. chap. 3. § 1. Yet when we refer the beginning of repentance to faith, we do not dream, a certain mean space of time, wherein it bringeth it out: but we mean to shew that a man cannot earnestly apply himself to repentance, unless he know himself to be of God. Ibid. § 2.

* Viz. faith.

† Even so, faith not only justifies a sinner, but sanctifies him in heart and life.

‡ I think this expression might very well have been spared here.

‖ New Cov. p. 361.

§ "Q. Doth not this doctrine (viz. of justification by faith without works) make men secure and prophane? A. No, for it cannot be, but they, who are ingrafted into Christ by faith, should bring forth fruits of thankfulness. Palat. Catech. Q. 64.

on * : as two huſbands to one wife ſucceſſively † : whilſt the law was alive in the conſcience, all the fruits were deadly, Rom. vii 5. but Chriſt taking the ſame ſpouſe to himſelf, (the law being dead) by his quickning Spirit doth make her fruitful to God ‡, and ſo raiſeth up ſeed to the former huſband ; for materially theſe are the works of the law, though produced by the Spirit of Chriſt in the goſpel ‖.

Ant. And yet, Sir, I am verily perſuaded, that there be many, both preachers and profeſſors, in this city, of the very ſame opinion, that theſe two are of.

Evan. The truth is §, many preachers ſtand upon the praiſe of ſome moral virtue, and do inveigh againſt ſome vice of the times, more than upon preſſing men to believe : but ſaith a learned writer ¶, It will be our condemnation, if we love darkneſs rather than light, and deſire ſtill to be groping in the twilight of morality, the precepts of moral men, than to walk in the true light of divinity, which is the doctrine of Jeſus Chriſt ** : and I pity the prepoſterous care and unhappy travel of many

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* Towne's aſſertion of grace, p. 142.

† Rom. vii. 4. ‡ Rom. vii. 4, 6.

‖ As a woman married to a ſecond huſband, after the death of the firſt, doth the ſame work for ſubſtance, in the family, that was required of her by the firſt huſband ; yet does it not to, nor as under the authority of the dead huſband, but the living one : ſo the good works of believers are materially, and but materially, the works of the law (as a covenant) the firſt huſband now dead to the believer. In this ſenſe only, the law is here treated of : and to make the good works of believers, formally the works of the law, as a covenant and huſband, is to contradict the apoſtle, Rom. vii. 4, 5, 6 to make them deadly fruits, diſhonourable to Chriſt the ſecond huſband, and unacceptable to God.

§ Ward's life of faith, p. 19.

¶ William's ſeven golden candleſticks, p. 39.

** Ward's life of faith, p. 6, 7.

well affected, who ſtudy the practice of this and that virtue, neglecting this cardinal and radical virtue: as if a man ſhould water all the tree, and not the root: fain would they ſhine in patience, meekneſs and zeal, and yet are not careful to eſtabliſh and root themſelves in faith, which ſhould maintain all the reſt; and therefore all their labour hath been in vain and to no purpoſe.

Nom. Indeed, Sir, this, which ye have now ſaid, I have found true by my own experience: for I have * laboured and endeavoured, to get victory over ſuch corruptions, as to overcome my dulneſs, and to perform duities with chearfulneſs; and all in vain.

Evan. And no marvel; for, to pray, to meditate, to keep ſabbath cheerfully, to have your converſation in heaven, is as poſſible for you yourſelf to do, as for iron to ſwim †, or for ſtones to aſcend upwards: but yet nothing is impoſſible to faith, it can naturalize theſe things unto you; it can make a mole of the earth, a ſoul of heaven; wherefore, tho' you have tried all moral concluſions of purpoſing, promiſing, reſolving, vowing, faſting, watching, and ſelf-revenge: yet get you to Chriſt, and with the finger of faith, touch but the hem of his garment; and you ſhall feel virtue come from him, for the curing of all your diſeaſes. Wherefore I beſeech you, come out of yourſelf unto Jeſus Chriſt, and apprehend him by faith, as (bleſſed be God) you ſee your neighbour Neophytus hath done; and then ſhall you find the like lothing of ſin, and love to the law of Chriſt, as he now doth; yea, then ſhall you find your corruptions dying and decaying daily, more and more, as I am confident he ſhall.

Neo I but, Sir, ſhall I not have power, quite to overcome all my corruptions, and to yield perfect obedience

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* After that manner.

† Ward's life of faith, p. 68, 69, 70.

to the law of Chriſt, as the Lord knows I much deſire?

Evan. If you could believe perfectly, then ſhould it be even according to your deſire: according to that of Luther *, If we could perfectly apprehend Chriſt, then ſhould we be free from ſin: but (alas) whilſt we are here, we know but in part, and ſo believe but in part, and ſo receive Chriſt but in part, 1 Cor. xiii 9 and ſo, conſequently, are holy but in part: witneſs James the juſt, including himſelf, when he ſaith, "In many things we ſin all," James iii. 2. John the faithful and loving diſciple, when he ſaith, "If we ſay we have no ſin, we deceive ourſelves, and the truth is not in us," 1 John i. 8. Yea, and witneſs Luther †, when he ſaith, a Chriſtian man hath a body, in whoſe members, as Paul ſaith, "Sin dwelleth and warreth," Rom vii. 15. And albeit he fall not into outward and groſs ſins, as murder, adultery, theft and ſuch like, yet is he not free from impatience, and murmuring againſt God; yea, ſaith he, I feel in myſelf covetouſneſs, luſt, anger, pride and arrogancy, alſo the fear of death, heavineſs, hatred, murmurings, impatience ‡. So that you muſt not look to be quite without ſin, whilſt you remain in this life: yet this I dare promiſe you, that as you grow from faith to faith, ſo ſhall you grow from ſtrength to ſtrength in all other graces. Wherefore ſaith godly Hooker ‖, ſtrengthen this grace of faith, and ſtrengthen all: nouriſh this, and nouriſh all. So that if you can attain to a great meaſure of faith, you ſhall be ſure to attain to a great meaſure of holineſs; according to the ſaying of Dr Preſton §, He that hath the ſtrongeſt faith, he that believeth in the greateſt degree the promiſe of pardon and remiſſion of

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* On Gal. p. 173. † On Gal. p. 144.

‡ Ward's life of faith, p. 149.

‖ Soul's effectual calling, p. 610. § New Cov. p. 144.

sins; I dare boldly say, he hath the holiest heart, and the holiest life. And therefore I beseech you, labour to grow strong in the faith of the gospel, Phil. i. 27.

§ 9. *Neo.* O, Sir, I desire it with all my heart; and therefore I pray you tell me, what you would have me to do, that I may grow more strong?

Evan. Why, surely the best advice and counsel that I can give you, is to exercise that faith which you have: and wrestle against doubtings; and be earnest with God in prayer for the increase of it; Forasmuch, saith Luther*, as this gift is in the hands of God only, who bestoweth it when, and on whom he pleaseth; thou must resort unto him, by prayer, and say with the apostles, "Lord increase our faith," Luke xvii. 5. And you must also be diligent in hearing the word preached; for as faith cometh by hearing, Rom. x. 17. so it is also increased by hearing. And you must also read the word, and meditate upon the free and gracious promises of God: for the promises is the immortal seed, whereby the Spirit of Christ begets and increaseth faith, in the hearts of all his. And lastly, you must frequent the sacrament of the Lord's supper, and receive it as often as conveniently you can †.

Ant. But, by your favour, Sir, if faith be the gift of God, and he give it when, and to whom he pleaseth: then I conceive that man's using such means will not procure any greater measure of it, than God is pleased to give.

Evan. I confess it is not the means, that will either beget or increase faith; but it is the Spirit of God in the use of means that doth it: so that as the means will not do it without the Spirit, neither will the Spirit do it without the means, where the means may be had. Wherefore, I pray you, do not you hinder him from using the means.

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* Choice sermon, p. 27. † Poor doubt. Christ. p. 148.

Neo. Sir, for mine own part, let him ſay what he will, I am reſolved, by the aſſiſtance of God, to be careful and diligent in the uſe of theſe means, which you have now preſcribed: that ſo, by the increaſing of my faith, I may be the better enabled to ſubject to the will of the Lord, and ſo walk, as that I may pleaſe him.

§ 10. But foraſmuch as heretofore, he hath endeavoured to perſuade me to believe diverſe points, which then I could not ſee to be true, and therefore could not aſſent unto them; methinks I do now begin to ſee ſome ſhew of truth in them: therefore, Sir, if you pleaſe to give me leave, I will tell you what points they are, to the intent I may have your judgment and direction therein.

Evan. Do ſo, I pray you.

1. *Neo.* Why? firſt of all, he hath endeavoured to perſuade me that a believer is not under the law, but is altogether delivered from it.

2. That a believer doth not commit ſin.

3. That the Lord can ſee no ſin in a believer.

4. That the Lord is not angry with a believer for his ſins.

5. That the Lord doth not chaſtiſe a believer for his ſins.

6. *Laſtly,* That a believer hath no cauſe, neither to confeſs his ſins, nor to crave pardon at the hands of God for them, neither yet to faſt, nor mourn, nor humble himſelf before the Lord for them.

Evan. Theſe points, which you have now mentioned, have occaſioned, many needleſs and fruitleſs diſputes; and that becauſe men have either not underſtood what they have ſaid, or elſe not declared whereof they have affirmed: for in one ſenſe they may all of them be truly affirmed; and in another ſenſe they may all of them be truly denied: wherefore, if we would clearly underſtand

the truth, we muſt deſtinguiſh betwixt the law, as it is the law of works, and as it is the law of Chriſt *.

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* The Antinomian ſenſe of all theſe poſitions, is, no doubt, erroneous and deteſtable, and is oppoſed and diſproven by our author. The poſitions themſelves are paradoxes, bearing a precious goſpel-truth, which he maintains againſt the legaliſt: but, I doubt, it is too much to call them all Antinomian paradoxes. But to call them ſimply, and by the lump, Antinomian errors, is ſhocking; one might as good ſay, it is a Popiſh, or Lutheran error, that the bread in the ſacrament, is Chriſt's body: and that it is a Socinian, Arminian or Baxterian error, that a ſinner is juſtified by faith: for the firſt four of the paradoxes, are as directly ſcriptural, as theſe are; though the Antinomian ſenſe of the former is antiſcriptural, as is the Popiſh, Lutheran, Socinian, Arminian, and Baxterian ſenſe of the latter, reſpectively. At this rate, one might ſubvert the very foundations of Chriſtianity, as might eaſily be inſtructed, if there were ſufficient cauſe to exemplify it here. How few doctrines of the Bible are there, that have not been wreſted to an erroneous ſenſe, by ſome corrupt men or other? Yet will not their corrupt gloſſes warrant the condemning of the ſcriptural poſitions themſelves, as erroneous.

The firſt four of theſe paradoxes, are found in the following texts of ſcripture, viz. the

1ſt, Rom. vi. 14. "Ye are not under the law, but under grace." Chap vii. 6. "Now we are delivered from the law."

2d, 1 John iii. 6. "Whoſoever abideth in him, ſinneth not." Ver. 9. "Whoſoever is born of God, doth not commit ſin,—and he cannot ſin."

3d, Numb. xxiii. 21. "He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael." Cant. iv. 7. "Thou art all fair, my love, there is no ſpot in thee."

4th, Iſa. liv. 9. "So have I ſworn, that I would not be wroth with thee, nor rebuke thee."

The caſe ſtanding thus, theſe paradoxes muſt needs be ſenſed, one way or other, agreeable to the analogy of faith, and ſo defended, by all who own the divine authority of the holy ſcripture. And as an orthodox divine would not condemn the two propoſitions, above mentioned, brought in for illuſtration of this matter, but clear the ſame, by giving a ſound ſenſe of them, and rejecting the unſound ſenſe, as, that 'tis true that the bread, is Chriſt's body ſacramentally; falſe, that it is ſo by tranſubſtantiation, or conſubſtantiation; that 'tis true, ſinners are juſtified by faith, as an inſtrument, apprehending and applying Chriſt's

Now as it is the law of works, it may be truly said, that a believer is not under the law, but is delivered from it *, according to that of the apostle, Rom. vi. 14. "Ye are not under the law, but under grace;" and Rom. vii. 6. "But now we are delivered from the law." And if believers be not under the law, but are delivered from the law, as it is the law of works; then, though they sin, yet do they not transgress the law of works; for, "Where no law is, there is no transgression," Rom. iv. 15. And therefore saith the apostle John, "Whosoever abideth in him, sinneth not," 1 John iii. 6. that is, (as I conceive) whosoever abideth in Christ by

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righteousness; false, that they are justified by it, as a work, fulfilling the pretended new proper gospel-law: so our author gives a safe and sound sense of these scriptural paradoxes, and rejects the unsound sense, put upon them by Antinomians; and this he doth, by applying to them, the distinction of the law, as it is the law of works, *i. e.* the covenant of works, and as it is the law of Christ, *i e.* a rule of life, in the hand of a Mediator to believers. Now, if this distinction be not admitted here, neither in these, nor equivalent terms; but the law of Christ, and the law of works, must be reckoned one and the same thing: then believers in Christ, whom none but Antinomians will deny to be under the law, as it is the law of Christ, or a rule of life, are evidently staked down under the covenant of works still; forasmuch as, in the sense of the holy scripture, as well as in the sense of our author, the law of works is the covenant of works. And since 'tis plain from the holy scripture, and from the Westminster Confession, that believers are not under the law, as a covenant of works: a way, which, by this distinction, our author had blocked up, is, by rejecting of it, and confounding the law of works, and law of Christ, opened for Antinomians to cast off the law for good and all.

The two last of these paradoxes are consequentially scriptural, as necessarily following upon the former, being understood in the same sense as they are, and as our author explains them.

* "True believers be not under the law, as a covenant of works. Westm. Confess. Chap. 19. § 6. The law of works, saith our author, p. 6. is as much to say, as the covenant of works.

faith, ſinneth not againſt the law of works *. And if a believer ſin not againſt the law of works; then can God ſee no ſin in a believer, as a tranſgreſſion of that law †. And therefore it is ſaid, Numb. xxiii. 21. "He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael." And again, it is ſaid, Jer. l. 20. "At that time the iniquity of Iſrael ſhall be ſought for, and there ſhall be none; and the ſins of Judah, and they ſhall not be found." And in Cant iv. 7. Chriſt ſaith concerning his ſpouſe, "Behold, thou art all fair, my love, and there is no ſpot in thee." And if God can ſee no ſin in a believer, then aſſuredly he is neither angry, nor doth chaſtiſe a believer for his ſins, as a tranſgreſſion of that law ‡: and hence it is that the Lord ſaith concerning his own people that were believers, Iſa xxvii. 4. "Anger is not in me." And again, Iſa liv. 9. The Lord, ſpeaking comfortably to his ſpouſe the church,

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* "As the warld is altogether ſet upon ſinne, and can do nathing but ſinne: ſo they that are borne of God ſinne not: not that their ſinnes of themſelves are not deadly, but becauſe their perſoons are ſo lively in Chriſt, that the deadlineſs of ſinne cannot prevail againſt them." Mr John Davidſon's Catechiſm, p. 32. What he means by the deadlineſs of ſin, appears from theſe words a little after. "Howbeit the condemnation of ſinne be removed from the faithful altogidder, &c." The penalty, which the law of works threatneth, ſays our author to Neophytus, p. 204. "is condemnation, and death eternal; and this you have no cauſe at all to fear."

† Mr James Melvil, to the ſame purpoſe expreſſeth it thus,

But God unto his daughter dear ſees nane iniquitie,
Nor in his choſen Iſrael will ſpy enormitie:
Not luking in her bowk, whilk is with ferntickles repleit,
But ever into Chriſt her face, whilk pleaſand is and ſweet.
Moruing Viſion, dedicated to King James VI p. 85.

‡ Such anger is revenging wrath; and ſuch chaſtiſement is proper puniſhment, inflicted for ſatisfying offended juſtice; in which ſenſe, it is ſaid, Iſa. liii. 5 "The chaſtiſement of our peace was upon him:" to wit, on Jeſus Chriſt; and therefore it cannot be on believers themſelves.

saith, "As I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will no more be wroth with thee, nor rebuke thee." Now, if the Lord be not angry with a believer, neither doth chastise him for his sins, as they are any transgression of the law of works; then hath a believer neither need to confess his sins unto God, nor crave pardon for them; nor yet to fast, nor mourn, nor humble himself for them, as conceiving them to be any transgression of the law, as it is the law of works *. Thus you see, that if you consider the law in this sense, then all these points follow; according as you say our friend Antinomista hath endeavoured to persuade you.

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* Our author doth not indeed here refute the Antinomian error, that the believer ought not to mourn for his sins: he doth that effectually in the next paragraph. But here he refutes the legalist, who will needs have the believer still to be under the law, as it is the covenant of works; and therefore to confess and mourn, &c. for his sins, as still committed against the covenant of works. But, it is evident as the light, that believers are not under the covenant of works, or in other terms, under the law, as, that covenant; and that principle being once fixed, the whole chain of consequences, which our author hath here made, does necessarily follow thereupon. It is strange that nothing can be allowed, in believers, to be mourning for sin; unless they mourn for it, as unbelievers, as persons under the covenant of works, who doubtless are under the curse and condemnation, for their sin, Gal. iii. 10. But, As our obedience, now, is not the performance, so our sinning is not the violation, of the condition of the old covenant. Believers—their sins now, though transgressions of the law, are not counted violations of the conditions of the covenant of works, under which they are not." Brown on justification, Chap. xv. p. 224. "If sense of sin be taken for the unbelieving feeling of, and judging myself cast out of his sight, and condemned; whereas yet I am in Christ, and it is God that justifies me; who is he that shall condemn? Rom. viii. 33, 34. we shall agree with Antinomians. This is indeed the hasty sense of unbelief, Psal. xxxi. 22. John ii. 4. "Hence let them be rebuked, who say not that Christ in the gospel hath taken away this sense of sin." Rutherfoord on the covenants, p. 222.

But if you do consider the law, as it is the law of Christ; then they do not so, but quite contrary. For as the law is the law of Christ, it may be truly said, that a believer is under the law, and not delivered from it: according to that of the apostle, 1 Cor. ix. 21. "Being not without law to God, but under the law to Christ:" and according to that of the same apostle, Rom. iii. 31. "Do we then make void the law through faith? God forbid; yea, (by faith) we establish the law." And if a believer be under the law, and not delivered from it, as it is the law of Christ; then if he sin, he doth thereby transgress the law of Christ: and hence I do conceive it is, that the apostle John saith, both concerning himself and other believers, 1 John i. 8. "If we say we have no sin, we deceive ourselves, and the truth is not in us." And so saith the apostle James, chap. iii. 2. "In many things we offend all." And if a believer transgress the law of Christ, then doubtless, he seeth it: for it is said, Prov. v. 21. "That the ways of men are before the eyes of the Lord, and he pondereth all his goings." And in Heb. iv. 13. it is said, "All things are naked and open unto the eyes of him, with whom we have to do." And if the Lord doth see the sins that a believer doth commit against the law, as it is the law of Christ; then doubtless he is angry with them: for it is said, Psal. cvi. 40. That, because the people, "went a whoring after their own inventions, therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance:" and in Deut. i. 37. Moses saith concerning himself, the Lord was angry with him. And if the Lord be angry with a believer for his transgressing the law of Christ, then assuredly (if need be) he will chastise him for it: for it is said * concerning the seed and children of Jesus Christ †, "If they forsake my law, and walk not in my judgments, then will I visit their transgressions with

* Psal. lxxxix. 30, 31, 32. † Ball on the Cov. p. 41.

the rod, and their iniquities with stripes." And in 1 Cor. xi. 30. it is said concerning believers, "for this cause (namely, their unworthy receiving of the sacrament) many are weak and sickly among you, and many sleep." And if the Lord be angry with believers, and do chastise them for their sins, as they are a transgression of the law of Christ; then hath a believer cause to confess his sins unto the Lord, and to crave pardon for them, yea, and to fast, and mourn, and humble himself for them, as conceiving them to be a transgression of the law of Christ *.

§ 11. And now my loving neighbour Neophytus, I pray you to consider seriously of these things: and learn to distinguish aright betwixt the law, as it is the law of works, and as it is the law of Christ; and that in effect and practice, I mean, in heart and conscience.

Neo. Sir, it is the unfeigned desire of my heart, so to do; and therefore I pray you give me some direction therein †.

Evan. Surely the best direction that I can give you, is, to labour truly to know, and firmly to believe, that you are not under the law, as it is the law of works; and that you are now under the law, as it is the law of Christ: and that therefore you must neither hope for what the law of works promiseth, in case of your most exact obedience; nor fear what it threateneth, in case of

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* Thus our author hath solidly refuted, in this paragraph, the Antinomian sense of all the six positions above mentioned.

† Namely, how to improve these points of doctrine, in my practice. There lies the great difficulty: and according as unbelief or faith, has the ascendant; so will the soul, in practice, carry itself; confessing, begging pardon, fasting, mourning, and humbling itself, either as a condemned malefactor, or as an offending child.

your most imperfect and defective obedience. And yet you may both hope for what the law of Christ promiseth, in case of your obedience; and are to fear what it threateneth, in case of your disobedience.

Neo. But, Sir, what be these promises and threatenings? and, first, I pray you tell me, what it is, that the law of works promiseth?

Evan. The law of works, or which is all one (as I have told you) the covenant of works promiseth justification and eternal life, to all that yield perfect obedience thereto: and this you are not to hope for, because of your obedience. And indeed, to say as the thing is, you being dead to the law of works, can yield no obedience at all unto it; for, how can a dead wife yield any obedience to her husband? and if you can yield no obedience at all unto it, what hope can you have of any reward for your obedience? Nay, let me tell you more, Jesus Christ, the Son of God, hath purchased both justification, and eternal life, by his perfect obedience to the law of works; and hath freely, given it to you, as it is written, Acts xiii. 39. "By him, all that believe are justified from all things, from which ye could not be justified by the law of Moses:" and, verily, verily, saith our Saviour, "He that believeth in me, hath everlasting life," John vi. 47.

Neo. And I pray you, Sir, what doth the law of works threaten, in case of man's disobedience unto it?

Evan. Why, the penalty, which the law of works, in that case, threatneth, is condemnation, and death eternal: and this you have no cause at all to fear, in case of your most defective obedience; for no man hath any cause to fear the penalty of that law, which he lives not under. Surely a man, that liveth under the laws of England, hath no cause to fear the penalties of the laws of Spain or France: even so you, that now live under the law of [illegible] have no cause to fear the penalty of the law of

works *. Nay, the law of works is dead to you; and therefore you have no more cause to fear the threats thereof, than a living wife hath to fear the threats of her dead husband; nay, than a dead wife hath to fear the threats of a dead husband †. Nay, let me say yet more, Jesus Christ, by his condemnation, and death upon the cross, hath delivered you, and set you free from condemnation, and eternal death; as it is written, Rom. viii. 1. "There is therefore now no condemnation to them that are in Christ Jesus:" and saith Christ himself, John xi. 26. "Whosoever liveth, and believeth in me, shall never "die."

And thus you see your freedom and liberty from the law, as it is the law of works. And that you may be the better enabled to stand fast in this liberty, wherewith Christ hath made you free; beware of conceiving that the Lord now stands in any relation towards you, or will any way deal with you, as a man under that law. So that if the Lord shall be pleased, hereafter to bestow upon you a great measure of faith, whereby you shall be enabled to yield an exact and perfect obedience to the mind and will of God ‡: then beware of conceiving that the Lord looks upon it as obedience to the law of works; or will in any measure reward you for it, according to

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* See page 116. notes. "The law as it condemneth and curseth, is, to the believer, a mere passive, and a naked slander by, and hath no activity, nor can it act in that power, upon any in Christ. As the law of Spain is merely passive in condemning a free-born man dwelling in Scotland." Rutherfoord's Spirit. Antichrist. p. 87. "The law being fully satisfied by Christ, it neither condemneth, nor can it condemn to eternal sufferings, for that is removed from the law to all that are in Christ." Ibid.

† For, according to the scripture, the believer is dead to the law, and the law is dead to the believer; namely, as it is the law (or covenant) of works.

‡ Exact and perfect comparatively, not absolutely.

the promiſes of that law. And if in caſe, at any time hereafter, you be, by reaſon of the weakneſs of your faith, and ſtrength of temptation, drawn aſide, and prevailed with, to ſwerve from the mind and will of the Lord; then beware of conceiving, that the Lord ſees it as any tranſgreſſion of the law of works. For if you cannot tranſgreſs that law; then it is impoſſible the Lord ſhould ſee that which is not: and if the Lord can ſee no ſin in you, as a tranſgreſſion of the law of works; then it is impoſſible that he ſhould either be angry with you, or correct you for any ſin, as it is a tranſgreſſion of that law. No, to ſpeak with holy reverence, (as I ſaid before) the Lord cannot, by virtue of the covenant of works, either require any obedience of you, or give you an angry look, or an angry word; much leſs threaten and afflict you for any diſobedience to that covenant. And therefore, whenſoever your conſcience ſhall tell you, that you have broken any of the ten commandments; do not conceive that the Lord looks upon you as an angry judge, armed with juſtice againſt you: much leſs do you fear, that he will execute his juſtice upon you, according to the penalty of that covenant; in unjuſtifying of you, or depriving you of your heavenly inheritance, and giving you your portion in hell fire. No, aſſure yourſelf, that your God in Chriſt will never unſon you, nor unſpouſe you: no, nor yet, as touching your juſtification and eternal ſalvation, will he love you ever a whit the leſs; though you commit never ſo many, or great ſins; for this is a certain truth, that as no good, either, in you, or done by you, did move him to juſtify you, and give you eternal life; ſo no evil in you, or done by you, can move him to take it away from you, being once given *. And

* The author ſpeaks expreſsly of the love of God, touching believers juſtification and eternal ſalvation, which, according to the ſcripture, he reckons to be given them already. And he aſſerts, that as no good in them, or done by them, did move

therefore believe it, man, whilſt you live, that as the Lord firſt loved you freely, ſo will he hereafter heal your

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him to love them, ſo as to juſtify them, and give them eternal life: ſo no evil in them, or done by them, ſhall leſſen that love, as to their juſtification, and eternal ſalvation; that is, as himſelf explains it, move him to take eternal life (which includes juſtification) away from them, being once given. This is moſt firm truth: howbeit the more and the greater the ſins of a believer are, he may lay his accounts with the more and the greater effects of God's fatherly indignation againſt him; and the corruption of human nature makes the adding of ſuch a clauſe, in ſuch a caſe, very neceſſary. What our author here advanceth, is evident from the holy ſcripture, Pſal. lxxxix. 30, 31, 32, 33, 34. "If his children forſake my law, and walk not in my judgments, if they break my ſtatutes and keep not my commandments: then will I viſit their tranſgreſſion with the rod, and their iniquities with ſtripes. Nevertheleſs my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail; my covenant will I not break, nor alter the thing that is gone out of my lips" And to deny it, is, in effect, to affirm, That God loves believers, as touching their juſtification and eternal ſalvation, for their holineſs; contrary to Titus iii. 5. "Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us." Rom. vi. 23. "The wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord." And, that that love of his to them, changeth according to the variations of their frame and walk; contrary to Rom. xi. 29. "The gifts and calling of God are without repentance." But while the doctrine of the perſeverance of the ſaints, ſtands, namely, that true believers can neither fall away totally, nor finally, neither from relative grace, nor from inherent grace; our author's doctrine in this point, muſt ſtand alſo: and the ſins of believers, how great or many ſoever they be, can never be of that kind, which is inconſiſtent with a ſtate of grace; nor of another, than that of infirmities. See p. 151. note. And how low ſoever grace is brought in the ſoul of a believer at any time, through the prevalency of temptation; yet can he never altogether loſe his inherent holineſs, nor can he at any time live after the fleſh. For, according to the ſcripture, that is not the ſpot of God's children: but he, who ſo lives, neither is, nor ever was one of them. Rom. vi. 2. "How ſhall we that are dead to ſin, live any longer therein? Ver. 14. "Sin ſhall not have dominion over you: for ye are not under the law, but

backslidings, and still love you freely, Hos. xiv 4. Yea, "He will love you unto the end," John xiii. 1. And although the Lord doth express the fruits of his anger towards you, in chastising and afflicting of you: yet do not you imagine that your afflictions are penal, proceeding from hatred and vindictive justice; and so as payments and satisfactions for sins; and so as the beginning of eternal torments in hell. for you, being (as you have heard) freed from the law of works, and so consequently from sinning against it; must needs likewise be freed from all wrath, anger, miseries, calamities, afflictions, yea and from death itself, as * fruits and effects of any transgression against that covenant.

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under grace. Chap. viii. 1. Them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. See ver. 4. 1 John iii. 9. "Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin; because he is born of God.

"God foresaw what infirmities, thou wouldst have, before he gave Christ this commission; and Christ foresaw them, before his acceptance of the charge. If their prescience could not stop God in his gift, nor cool Christ in his acceptance, why should it now?— -"While they do continue, the love of God to thee is not hindred by them." Charnock, vol. 2. Edit. 2. p. 749.

"Observe a two-fold distinction, 1. Between God's love in itself, and the manifestation of it to us. That is perpetual and one—without change, increase or lessening:—But the manifestation of this love—is variable, according to—our more or less careful exercise of piety—2. Between God's love to our persons, and God's love to our qualities and actions. A distinction which God well knows how to make.—Parents, I am sure, are well skilled in putting this difference between the vices and persons of their children; those they hate, these they love.—The case is alike between God and the elect: his love to their persons is from everlasting the same; nor doth their sinfulness lessen it, nor their sanctity increase it; because God, in loving their persons, never considered them otherwise, than as most perfectly holy and unblameable in Christ." Pemble his works, page 23.

* They are.

And therefore you are never to confess your sins unto the Lord, as though you conceived them to have been committed against the law of works; and so making you liable to God's everlasting wrath, and hell-fire: neither must you crave pardon and forgiveness, for them, that thereupon you may escape that penalty: neither do you either fast, or weep, or mourn, or humble yourself, out of any conceit that you shall thereby satisfy the justice of God, and appease his wrath, either in whole or in part; and so escape his everlasting vengeance. For if you be not under the law of works; and if the Lord see no sin in you, as a transgression of that law; and be neither angry with you, nor doth afflict you, for any sin, as it is a transgression of that law; then consequently, you have no need either to confess your sins, or crave pardon for them, or fast, or weep, or mourn, or humble yourself for your sins, as conceiving them to be any transgression of the law of works *.

Neo. Well, Sir, you have fully satisfied me in this point: and therefore I pray you proceed to shew, what is that reward, which the law of Christ promiseth; which you said I might hope for, in case of my obedience thereunto?

Evan. Why, the reward, which (I conceive) the law of Christ promiseth to believers, and which they may hope for, answerably to their obedience to it †, is, "a comfortably being, in the enjoyment of sweet communion with God in Christ, even in the time of this life; and a freedom from afflictions, both spiritual and corporal, so far forth as they are fruits and effects of sin, as it is any transgression of the law of Christ ‡" For you know, that

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* See page 201. note.

† Though not for their obedience, but for Christ's obedience.

‡ I read the last word of this sentence, Christ, not works,

so long as a child doth yield obedience to his father's commands, and doth nothing that is displeasing to him, if he love his child, he will carry himself lovingly and kindly towards him, and suffer him to be familiar with him, and will not whip, nor scourge him for his disobedience: even so, if you unfeignedly desire, and endeavour to be obedient unto the mind and will of your loving Father in Christ; in doing that which he commands, and in avoiding that which he forbids, both in your general and particular calling; and that to the end that you may please him; then, answerably as you do so, your Father will smile upon you, when you shall draw near to him in prayer, or any other of his own ordinances; and manifest his sweet presence, and loving favour towards you; and exempt you from all outward calamities, except in case of trial of your faith and patience, or the like; as it is written, 2 Chron. xv. 2. "The Lord is with you, while ye are with him; and if you seek, him he will be found of you." And so the apostle James saith, James iv. 8. "Draw nigh to God, and he will draw nigh to you" And O saith the Lord, "That my people had hearkned unto me, and Israel had walked in my ways! he should have fed them with the finest of the wheat, and with honey out of the rock should I have satisfied thee," Psal. lxxxi. 13, 16. And this may suffice to have shewed you what you may hope for, answerable to your obedience to the law of Christ.

Neo. Then, Sir, I pray you proceed to shew, what is the penalty which the law of Christ threatneth, and which I am to fear, if I transgress that law?

Evan. The penalty which the law of Christ threatneth, to you, if you transgress the law of Christ, and which you are to fear, is the want of near and sweet com-

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judging it plain, that the latter is a press-error. See the last clause of page 207, and the reason here immediately following, with the third paragraph, p. 210.

munion with God in Christ, even in the time of this life; and a liableness to all temporal afflictions, as fruits and effects of the transgressing of that law *.

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* An awful penalty, if rightly understood! as comprehending all manner of strokes and afflictions on the outward and inner man, called by our author temporal and spiritual afflictions, page 211. on the outward man; not to speak of the reproach, disgrace, and contempt, successless labour and toil, poverty, misery and want, and the like, which the believer is liable to, for his disobedience, as well as others: his sins lay him open to the whole train of maladies, pains, torments, sores, diseases, and plagues, incident to sinful flesh; by which he may become a burden to himself, and a burden to others. And these may be inflicted on him, not only by the hand of God, but by the hand of the devil; as it appears in the case of Job. Yea, and the Lord may, in virtue of this penalty annexed to his law, pursue the controversy with the offending believer, even to death: so that his natural life may go in the cause of his transgression, 1 Cor. xi. 30, 32. To this may be added the marks of God's indignation against his sin, set upon his relations; witness the disorders, mischiefs, and strokes, on David's family, for his sin in the matter of Uriah, more bitter than death, 2 Sam. xii. 10 11, 12, 14. Chap. xiii. and xv. In the inner man, by virtue of the same penalty, he is liable, for his transgression, to be deprived of the comfort, sense, exercise, and some measure, of his graces; of his sense of God's love, his peace, joy, actual communion with God, and access to him in duties; to be brought under desertion, hiding of God's face, withdrawing of the light of the Lord's countenance; and left to walk in darkness, to go mourning without the sun, and to cry and shout while the Lord shutteth out his prayer: to be thrown into agonies of conscience, pierced with the arrows of the Almighty in his spirit, compassed about and distracted with the terrors of God, seized with the fearful apprehensions of God's revenging wrath against him, and thereby brought unto the brink of absolute despair. Besides all this, he is liable to the buffetings of Satan, and horrid temptations, and, for the punishment of one sin, to be suffered to fall into another. And all these may, in virtue of the penalty annexed to the law in the hand of Christ, meet in the case of the offending believer, together and at once. Thus, howbeit God no where threatens to cast believers in Christ into hell; yet, he both threatens, and often executes, the casting of a hell into them, for their provocations.

Wherefore, whenſoever you ſhall hereafter tranſgreſs any of the ten commandments, you are to know, that you have thereby tranſgreſſed the law of Chriſt; and that the Lord ſees it, and is angry with it, with a fatherly anger; and (if need be) will chaſtiſe you, 1 Pet. i. 6. either with temporal or ſpiritual afflictions, or both. And this your heavenly Father will do in love to you; either to bring your ſins to remembrance, as he did the ſins of Joſeph's brethren, Gen xlii. 21. And as the widow of Zarephath confeſſeth concerning herſelf, 1 Kings xvii. 18. or elſe to purge and take away your ſins, according to that which the Lord ſaith, Iſa. xxvii. 9. "By this therefore ſhall the iniquity of Jacob be purged, and this is all the fruit, even the taking away of ſin." For indeed, ſaith Mr Culverwell *, afflictions, through God's bleſſing, are made ſpecial means to purge out that ſinful corruption, which is ſtill in the nature of

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Only, the (revenging) wrath and curſe of God, are no part of the penalty to believers in Chriſt, according to the truth and our author. But, whether or not this penalty, as it is without theſe, leaves the moſt holy and awful law of the great God, and our Saviour JESUS CHRIST, moſt baſe and deſpicable? the ſober-minded reader will eaſily judge for himſelf.

"The one" viz. (juſtification) "doth equally free all believers from the revenging wrath of God, and that perfectly in this life." Larg. Catech. Queſt. 77. "They can never fall from the ſtate of juſtification; yet they may, by their ſins, fall under God's fatherly diſpleaſure, and not have the light of his countenance reſtored unto them, until they humble themſelves, confeſs their ſins, beg pardon, and renew their faith and repentance."—Weſtm. Confeſſ. Chap. 11. Art. 5. "They may—fall into grievous ſins, and for a time continue therein; whereby they incur God's diſpleaſure, and grieve his holy Spirit, come to be deprived of ſome meaſure of their graces and comforts, have their hearts hardned, and their conſciences wounded; hurt and ſcandalize others, and bring temporal judgments upon themſelves." Ibid. chap. 17. Art. 3. "The threatnings of it ſerve to ſhew, what even their ſins deſerve; and what afflictions, in this life, they may expect for them, although freed from the curſe thereof, threatned in the law." Ibid. Chap. 19. Art. 6.

* Of faith, p. 426.

of believers; and therefore are they in scripture most aptly compared to medicines, for so they are indeed to all God's children, most sovereign medicines to cure all their spiritual diseases. And indeed we have all of us great need thereof; for as Luther * truly saith, we are not yet perfectly righteous; for whilst we remain in this life, sin dwelleth still in the flesh, and this remnant of sin, God purgeth. Wherefore, saith the same Luther in another place †, When God hath remitted sins, and received a man into the bosom of grace, then doth he lay on him all kind of afflictions; and doth scour and renew him from day to day. And to the same purpose Tindal truly saith, If we look on the flesh, and into the law; there is no man so perfect, that is not found a sinner; nor no man so pure, that hath not need to be purged. And thus doth the Lord chastise believers, to heal their natures, and purging out that corruption that remains therein.

And therefore, whensoever you shall hereafter feel the Lord's chastising hand upon you; let it move you to take the prophet Jeremiah's counsel, that is, "To search and try your ways, and turn unto the Lord," Lam. iii. 40. And confess your sins unto him, saying with the prodigal, Luke xv. 21. "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called they son." And beg pardon and forgiveness at his hands, as you are taught in the fifth petition of the Lord's prayer, Matth. vi. 12. Yet do not you crave pardon and forgiveness at the hands of the Lord, as a malefactor doth at the hands of a judge, that feareth condemnation and death; as though you had sinned against the law of works, and therefore feared hell and damnation: but do you beg pardon and forgiveness as a child doth at the hands of his loving father; as feeling the fruits of his

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* On Gal. p. 66.

† Chos. sermons, serm. of the kingdom of God, p. (mihi) 120.

fatherly anger, in his chastising hand upon you; and as fearing the continuance and augmentation of the same, if your sin be not both pardoned and subued *: and therefore do you also beseech your loving Father to subdue your iniquities, according to his promise, Micah vii. 19. And if you find not that the Lord hath heard your prayers, by your feeling your iniquities subdued †: then join with your prayers, fasting and weeping, if you can: that so you may be the more seriously humbled before the Lord, and more fervent in prayer. And this, I hope, may be sufficient to have shewed you, what is the penalty, which the law of Christ threateneth.

Neo. O but, Sir, I should think myself a happy man, if I could be so obedient to the law of Christ, that he might have no need to inflict this penalty upon me.

Euan. You say very well; but yet, whilst you carry this body of sin about you, do the best you can, there will be need that the Lord should, now and then, give you some fatherly corrections: but yet, this let me tell you, the more perfect your obedience is, the fewer lashes you shall have; "For the Lord doth not afflict willingly, nor grieve the children of men," Lam. iii. 33. And therefore, according to my former exhortation, and your resolution, be careful to exercise your faith; and use all means to increase it; that so it may become effectual ‡, working by love, 1 Thes. i. 3. Gal. v. 6. For, according to the measure of your faith, will be your

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* Matth. vi. 9, 12. "After this manner therefore pray ye: Our Father which art in heaven—forgive us our debts, as we forgive our debtors."

† The subduing of sin, is the mark of God's hearing prayer for the pardon of it; if one feels not his iniquity subdued, he cannot find that God hath heard his prayers for pardon.

‡ To the producing of holy obedience, according to the measure and degree of it.

true love to Christ, and to his commandments; and according to your love to them, will be your delight in them, and your aptness and readiness to do them: And hence it is, that Christ himself saith, John xiv. 15. "If ye love me, keep my commandments. And this is the love of God," saith that loving disciple, "That we keep his commandments, and his commandments are not grievous;" 1 John v. 3. Nay, the truth is, if you have this love in your hearts, it will be grievous unto you, that you cannot keep them as you would. O! if this love do abound in your heart, it will cause you to say with godly Joseph, in case you be tempted as he was, "How can I do this great wickedness, and so sin against God?" How can I do that, which I know will displease so gracious a Father, and so merciful a Saviour? No, I will not do it; no, I cannot do it: no, you will rather say with the Psalmist, "I delight to do thy will, O my God; yea, thy law is within my heart," Psal. xl. 8.

Nay, let me tell you more, if this love of God in Christ be truly, and in any good measure, rooted in your heart: then, tho' the chastning hand of the Lord be not upon you; nay, tho' the Lord do no way express any anger towards you: yet if you but consider the Lord's ways towards you, and your ways towards him; you will mourn with a gospel-mourning, reasoning with yourself after this manner: and was I under the law of works, by nature; and so, for every transgression against any of the ten commandments, made liable to everlasting damnation? and am I now, through the free mercy and love of God in Christ, brought under the law of Christ; and so subject to no other penalty for my transgressions, but fatherly and loving chastisements, which tend to the purging out of that sinful corruption that is in me? O! what a loving Father is this! O what a gracious Saviour is this! O what a wretched man am I, to transgress the laws of such a good God, as he hath been to me! O! the due consideration of this, will even, as it were,

melt your heart, and cause your eyes to drop with the tears of godly sorrow; yea, the due consideration of these things will cause you to lothe yourself in your own sight for your transgressions. Ezek. xxxvi 31. yea, not only to lothe yourself for them, but also to leave them, saying with Ephraim, "What have I to do any more with idols?" Hos. xiv. 8. And to cast them away as a menstruous cloth, saying unto them, get ye hence: Isa. xxx. 22. And truly you will desire nothing more, than that you might so live, as that you might never sin against the Lord any more. And this is that goodness of God, which, as the apostle saith, leadeth to repentance: yea, this is that goodness of God, which will lead you to a free obedience. So that if you do but apply the goodness of God in Christ to your soul, in any good measure, then will you answerably yield obedience to the law of Christ; not only without having respect to what the law of works either promiseth or threatneth; but also without having respect to what the law of Christ either promiseth or threatneth: you will do that, which the Lord commandeth, only because he commandeth it, and to the end that you may please him: and you will forbear what he forbids, only because he forbids it, to the end you may not displease him *. And this obedi-

* The author doth here no otherwise exhort a believer, to yield free obedience, without respect to what either the law of works, or law of Christ, promiseth or threatneth; than he exhorts him to perfection of obedience, which, in the beginning of this answer he told him, not to be attainable in this life: and the truth is, neither the one nor the other is the design of these words. But he had exhorted him before, to use all means to encrease his faith: and, for his encouragement, he tells him here, that if he by faith applied the goodness of God in Christ to his own soul, in any good measure; then he would answerably, yield obedience, without respect to what either the law of works, or law of Christ promiseth or threatneth, and only because God commands or forbids. The freeness of obedience is of very different degrees; and believers obedience is never absolutely free, till it be absolutely perfect in heaven: but the freeness of their obedience, will always bear proportion to the

ence is like unto that, which our Saviour exhorteth his diſciples unto, Matth x 8. ſaying, " Freely you have

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meaſure of their faith, which is never perfect in this life: thus the more faith, the more freeneſs of obedience; and the leſs faith, the leſs of that freeneſs.

" The believer obeys with an angel-like obedience: then the Spirit ſeems to exhauſt all the commanding aweſomeneſs of the law, and ſupplies the law's imperious power, with the ſtrength and power of love." Rutherford, Spirit. Antichriſt, page 318. " The more of the Spirit, (becauſe the Spirit is eſſentially free, Pſal. li. 12. 2 Cor. iii. 17) the more freeneſs: and the more freeneſs, the more renewed will in the obedience; and the more renewed will, the leſs conſtraint, becauſe freeneſs exhauſteth conſtraint." Ibid.

" When Chriſt's blood is ſeen by faith, to quiet juſtice, then the conſcience becometh quiet alſo, and will not ſuffer the heart to entertain the love of ſin, but ſets the man on work to fear God for his mercy, and obey all his commandments, out of love to God for his free gift of juſtification, by grace beſtowed upon him: for this is the end of the law indeed, whereby it obtaineth of a man more obedience than any other way."—Pract. Uſe of ſav. Knowledge, Tit. the third thing requiſite, &c.

Promiſes and threatnings are not, by this doctrine, annexed to the holy law in vain, even with reſpect to believers: for the law of God is, in his infinite wiſdom, ſuited to the ſtate of the creature, to whom it is given; and therefore, howbeit the believer's eternal happineſs is unalterably ſecured, from the moment of his union with Chriſt by faith; yet, ſince ſin dwells in him ſtill, while in this world, the promiſes of fatherly ſmiles, and threatnings of fatherly chaſtiſements, are ſtill neceſſary. But it is evident, that this neceſſity is intirely founded on the believer's imperfection; as in the caſe of a child under age. And therefore, although his being influenced to obedience, by the promiſes and threatnings of the law of Chriſt, is not indeed ſlaviſh, yet it is plainly childiſh, not agreeing to the ſtate of a perfect man, of one come unto the meaſure of the ſtature of the fulneſs of Chriſt. And, in the ſtate of perfection, he ſhall yield ſuch free obedience, as the angels do in heaven; without being moved thereto by any promiſes or threatnings at all: and the nearer he comes, in his progreſs to that ſtate of perfection, the more will his obedience be of that nature. So by the doctrine here advanced, the author doth no more diſown the neceſſity of

received, freely give." And this is to serve the Lord without fear of any penalty, which either the law of works, or the law of Christ threatneth, in holiness and righteousness all the days of your life, according to that saying of Zacharias, Luke i 74, 75 * And this is to pass the time of your sojourning here in fear to offend the Lord, by sinning against him; as the apostle Peter exhorts, 1 Pet. i. 17. Yea, and this is to serve God acceptably, with reverence and godly fear; as the author to the Hebrews exhorts, Heb. xii. 28. And thus, my dear friend Neophytus, I have endeavoured, according to your desire, to give you my judgment and direction in these points.

Neo. And truly, Sir, you have done it very effectually: the Lord enable me to practise according to your direction.

§ 12. *Nom.* Sir, in this your answer to his question, you have also answered me; and given me full satisfaction in diverse points, about which my friend Antinomista and I, have had many a wrangling fit. For I used to affirm with tooth and nail (as men use to say) that believers are under the law, and not delivered from it; and that they do sin; and that God sees it, and is angry with them; and doth afflict them for it; and that therefore they ought to humble themselves, and mourn for their sins, and confess them, and crave pardon for them: and yet truly, I must confess, I did not understand what I said, nor whereof I affirmed; and the

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promises to influence and encourage the believers obedience; nor say, that he ought not to have regard to promises and threatnings; than one is to be reckoned to say, that a lame man hath no need of, and should not have regard unto, the crutches provided for him; when he only saith, that the stronger his limbs grow, he'll have the less need of them, and will lean the less to them.

* See the preceeding note.

reaſon was, becauſe I did not know the difference betwixt the law, as it is the law of works, and as it is the law of Chriſt.

Ant. And believe me, Sir, I uſed to affirm, as earneſtly as he, that believers are delivered from the law; and therefore do not ſin; and therefore God can ſee no ſin in them; and therefore is neither angry with them, nor doth afflict them for ſin; and therefore they have no need either to humble themſelves, or mourn, or confeſs their ſins, or beg pardon for them: the which I believing to be true, could not conceive how the contrary could be true alſo. But now I plainly ſee, that by means of your diſtinguiſhing betwixt the law, as it is the law of works, and as it is the law of Chriſt; there is a truth in both. And therefore, friend Nomiſta, whenſoever either you, or any man elſe, ſhall hereafter affirm, that believers are under the law; and do ſin; and God ſees it, and is angry with them; and doth chaſtiſe them for it; and that they ought to humble themſelves, mourn, weep, and confeſs their ſins, and beg pardon for them: if you mean only, as they are under the law of Chriſt; I will agree with you and never contradict you again.

Nom. And truly, friend Antinomiſta, if either you, or any man elſe, ſhall hereafter affirm, that believers are delivered from the law; and do not ſin; God ſees no ſin in them; nor is angry with them; nor afflicts them for their ſins; and that they have no need either to humble themſelves, mourn, confeſs or crave pardon for their ſins: If you mean it only as they are not under the law of works; I will agree with you, and never contradict you again.

Evan. I rejoice to hear you ſpeak theſe words each to other: and truly, now I am in hope, that you two will come back from both your extremes; and meet my neighbour Neophytus in the golden mean; having, as the apoſtle ſaith, "The ſame love, being of one accord, and of one mind."

Nom. Sir, for my part, I thank the Lord, I do now plainly see that I have erred exceedingly, in seeking to be justified, as it were by the works of the law *. And yet could I never be persuaded to it, before this day; nor indeed should not have been persuaded to it now, had not you so plainly and fully handled this threefold law. And truly, Sir, I do now unfeignedly desire to renounce myself, and all that ever I have done; and by faith to adhere only to Jesus Christ; for now I see that he is all in all. O that the Lord would enable me so to do! and I beseech you, Sir, pray for me.

Ant And truly, Sir, I must needs confess, that I have erred as much upon the other hand: for I have been so far from seeking to be justified by the works of the law, that I have neither regarded law nor works. But now I see mine error; I purpose (God willing) to reform it.

Evan. The Lord grant that you may.

§ 13. But how do you, neighbour Neophytus? for methinks you look very heavily.

Neo. Truly, Sir, I was thinking of that place of scripture, where the apostle exhorts us, "To examine ourselves, whether we be in the faith or no," 2 Cor. xiii. 5. Whereby it seems to me, that a man may think he is in the faith, when he is not. Therefore, Sir, I would gladly hear, how I may be sure that I am in the faith.

Evan. I would not have you to make any question of it; since you have grounded your faith upon such a firm

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* The scriptural phrase is here aptly used, to intimate, how men deceive themselves, thinking they are far from seeking to be justified by the works of the law, because they are convinced they cannot do good works, in the perfection which the law requires: mean-while, since God is merciful, and Christ hath died, they look for the pardon of their sins, and acceptance with God, upon the account of their own works, though attended with some imperfections; that is, "As it were, by the works of the law," Rom. ix 32.

foundation, as will never fail you; for the promise of God in Christ, is a tried truth, and never yet failed any man, nor ever will *. Therefore, I would have you to close with Christ in the promise, without making any question, whether you are in the faith or no: for there is an assurance which ariseth from the exercise of faith by a direct act; and that is, when a man by faith directly lays hold upon Christ, and concludes assurance from thence †.

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* This answer proceeds, upon taking Neophytus to speak, not of the grace, but of the doctrine of faith; namely, the foundation of faith, or ground of believing; as if he had desired to know, whether the foundation of his faith, was the true foundation of his faith, or not; this is plain from the two following paragraphs. And upon the supposition, that he had grounded his faith on the promise of the gospel, the tried foundation of faith; the author tells him, he would not have him to make a question of that; having handled that question already at great length, and answered all his, and Nomista's objections, on the head, from p 119. to p 141. Where Neophytus declared himself satisfied. And there's no inconsistency betwixt the author's advice, in this case, given to Neophytus; and the advice given, in the text last cited, unto the Corinthians, unreasonably and peevishly demanding a proof of Christ speaking in the apostle: whether, with several judicious Critics and Commentators, we understand that text, concerning the doctrine of faith, as if the apostle put them to try, whether they retained the true doctrine, or not; or, which is the common, and (I think) the true understanding of it, concerning the grace of faith. I see nothing here determining our author's opinion, as to the sense of it: but whether he seems here to be against self-examination, especially after he had urged that duty on Antinomista, and answered his objections against it, from p. 167. to p. 171. let the candid reader judge.

† See the note on the definition of faith.

"The assurance of Christ's righteousness, is a direct act of faith, apprehending imputed righteousness: the evidence of our justification, we now speak of is the reflect light, not by which we are justified, but by which we know that we are justified." Rutherfoord's Christ dying and drawing, p. 111. "We had never a question with Antinomians, touching the first assurance of justification, such as is proper to the light of faith. He might have spared all his arguments to prove, That we are

Neo. Sir, I know that the foundation, whereon I am to ground my faith, remaineth ſure; and I think I have already built thereon: but yet becauſe, I conceive a man may think he hath done ſo, when he hath not; therefore would I fain know, how I may be aſſured that I have done ſo *.

Evan. Well, now I underſtand you, what you mean: it ſeems you do not want a ground for your believing that you have believed †.

Neo. Yea, indeed, that is the thing I want.

Evan. Why, the next way to find out and know this, is to look back and reflect upon your own heart; and conſider what actions have paſſed thro' there: for indeed this is the benefit that a reaſonable ſoul hath, that it is able to return upon itſelf, to ſee what it hath done; which the ſoul of a beaſt cannot do. Conſider then, I pray you, that you have been convinced in your ſpirit that you are a ſinful man; and therefore have feared the Lord's wrath and eternal damnation in hell: and you have been convinced that there is no help for you at all, in yourſelf, by any thing that you can do: and you heard it plainly proved, that Jeſus Chriſt alone is an all-ſufficient help. And the free and full promiſe of God in Chriſt, hath been made ſo plain and clear to you; that you had nothing to object, why Chriſt did not belong to you in particular ‡: and you have perceived a

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firſt aſſured of our juſtification by faith, not by good works; for we grant the arguments of one ſort of aſſurance, which is proper to faith; and they prove nothing againſt another ſort of aſſurance, by ſigns and effects, which is alſo divine." Ibid. p. 110.

* A good reaſon, why this aſſurance, in, or by the direct act of faith, is to be tried by marks and ſigns. There is certainly a perſuaſion, that cometh not of him that called us; which obligeth men to examine their perſuaſion, whether it be of the right ſort, or not.

† This is called aſſurance by a reflex act.

‡ In virtue of the deed of gift and grant.

willingness in Christ to receive you, and to embrace you as his beloved spouse: and you have thereupon consented and resolved to take Christ, and to give yourself unto him, whatsoever betides you: and I am persuaded, you have thereupon felt a secret persuasion in your heart, that God in Christ doth bear a love to you *; and answerably your heart hath been inflamed towards him in love again, manifesting itself, in an unfeigned desire, to be obedient, and subject to his will in all things, and never to displease him in any thing. Now tell me I pray you (and that truly) whether you have not found these things in you, as I have said?

Neo. Yea, indeed, I hope I have in some measure.

Evan. Then I tell you truly, you have a sure ground, to lay your believing, that you have believed, upon; and as the apostle John saith, "Hereby you may know that you are of the truth, and may assure your heart, thereof, before God," 1 John iii. 19.

Neo. Surely, Sir, this I can truly say, that heretofore, when I have thought upon my sins, I have conceived of God and Christ, as of a wrathful judge, that would condemn all unrighteous men to eternal death: and therefore, when I have thought upon the day of judgment, and hell-torments; I have even trembled for fear, and have as it were even hated God. And though I have laboured to become righteous, that I might escape his wrath; yet all that I did, I did it unwillingly. But since I have heard you make it so plain, that a sinner, that sees and feels his sins, is to conceive of God, as of a merciful, loving and forgiving Father in Christ; that hath committed all judgment to his Son, who came not to condemn men, but to save them: methinks I do not now fear his wrath, but do rather apprehend his love towards me: whereupon my heart is inflamed towards him with such love, that, methinks, I would willingly do or suffer any thing that I knew would please him; and would rather

* See page 136. note.

chooſe to ſuffer any miſery, than I would do any thing, that I knew were diſpleaſing to him.

Evan. We read in the ſeventh chapter of St Luke's goſpel, that when that ſinful, yet believing woman, did manifeſt her faith, in Chriſt, by her love to him, "in waſhing his feet with her tears, and wiping them with the hairs of her head," ver. 38. He ſaid unto Simon the Phariſee, ver 47. "I ſay unto thee, her ſins which are many are forgiven her, for ſhe loved much:" even ſo may I ſay unto you, Nomiſta, in the ſame words, concerning our neighbour Neophytus. And to you yourſelf, Neophytus, I ſay, as Chriſt ſaid unto the woman, ver. 48 50. "Thy ſins are forgiven thee, thy faith hath ſaved thee, go in peace."

Ant. But, I pray you, Sir, is not this his reflecting upon himſelf, to find out a ground to lay his believing, that he hath believed, upon, a turning back from the covenant of grace to the covenant of works, and from Chriſt to himſelf.

Evan. Indeeed, if he ſhould look upon theſe things in himſelf, and thereupon conclude, that becauſe he hath done thus, God hath accepted of him, and juſtified him, and will ſave him; and ſo make them the ground of his believing: this were to turn back from the covenant of grace to the covenant of works; and from Chriſt to himſelf. But if he look upon theſe things in himſelf, and thereupon conclude, that becauſe theſe things are in his heart, Chriſt dwells there by faith; and therefore he is accepted of God, and juſtified, and ſhall certainly be ſaved; and ſo make them an evidence of his believing, or the ground of his believing that he hath believed: this is neither to turn back from the covenant of grace to the covenant of works; nor from Chriſt to himſelf. So that theſe things in his heart being the daughters of faith, and the off-pring of Chriſt; tho' they cannot at firſt produce, or bring forth their mother, yet may they in time of need nouriſh her *.

* Goodwin's Chriſt ſet forth, p. 23.

§ 14. *Nom* But I pray you, Sir, are there not other things beside these, that he saith, he finds in himself; that a man may look upon as evidences of his believing, or (as you call them) as grounds to believe that he hath believed?

Evan. Yea indeed, there are diverse other effects of faith; which if a man have in him truly, he may look upon them as evidences that he hath truly believed: and I will name three of them unto you.

Whereof the first is when a man truly loves the word of God, and makes a right use of it: and this a man doth, first, when he hungers and thirsts after the word, as after the food of his soul, desiring it at all times, even as he doth his appointed † food, Job xxiii. 12.

Secondly, When he desires and delights to exercise himself therein, day and night, that is, constantly, Psal. i. 2.

Thirdly, When he receives the word of God, as the word of God, and not as the word of man ‡; setting his heart, in the time of hearing or reading it, as in God's presence; and being affected with it, as if the Lord himself should speak unto him; being most affected with that ministry, or that portion of God's word, which sheweth him his sins, and searcheth out his most secret corruptions; denying his own reason and affections; yea, and his profits and pleasures, in any thing, when the Lord shall require it of him.

Fourthly, This a man doth, when he makes the word of God to be his chief comfort, in the time of his afflictions; finding it, at that time, to be the main stay and solace of his heart ||.

The second evidence is, when a man truly loves the children of God, (1 John v. 1. that is, all godly and religious persons) above all other sorts of men; and that is, when he loves them not for carnal respects, but for the

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* So the margent reads it. † 1 Thess. ii. 13.
‡ Psal. cxix. 49, 50.

graces of God, which he ſeeth in them, 2 John i. 2. 3 John i And when he delights in their ſociety and company, and makes them his only companions, Pſal cxix 63. and when his well-doing (to his power) extends itſelf to them, Pſal. xvi. 3. In being pitiful and tender-hearted towards them, and in gladly receiving of them, and communicating to their neceſſities with a ready mind, Philem. 7. 1 John iii. 17. And when he hath not the glorious faith of Chriſt, in reſpect of perſons, Jam. ii. 1, 2. But can make himſelf equal to them of the lower ſort, Rom xii. 16. And when he loves them at all times; even when they are in adverſity, as poverty, diſgrace, ſickneſs, or otherwiſe in miſery.

The third evidence is, when a man can truly love his enemies, Matth. vi. 14. And that he doth, when he can pray heartily for them: and forgive them, their particular treſpaſſes againſt him; being more grieved for that they have ſinned againſt God, than for that they have wronged him: and when he can forbear them; and yet could be revenged of them, either by bringing ſhame or miſery upon them, 1 Pet. iii. 9. Rom. xii 14. And when he ſtrives to overcome their evil with goodneſs, being willing to help them, and relieve them in their miſery, and to do them any good in ſoul or body: and laſtly, When he can freely and willingly acknowledge his enemy's juſt praiſe, even as if he were his deareſt friend.

§ 15. *Neo.* But, Sir, I pray you, let me aſk you one queſtion more, touching this point; and that is, ſuppoſe, that hereafter I ſhould ſee no outward evidences, and queſtion, whether I had ever any true inward evidences, and ſo whether, ever I did truly believe or no: what muſt I do then?

Evan. Indeed it is poſſible you may come to ſuch a condition, and therefore you do well, to provide aforehand for it. Now then, if ever it ſhall pleaſe the Lord to give you over to ſuch a condition; firſt, let me warn you to take heed of forcing, and conſtraining yourſelf to

yield obedience to God's commandments, to the end, you may so get an evidence of faith again, or a ground to lay your believing, that you have believed, upon; and so forcibly to hasten your assurance before the time *: for although this be not to turn quite back to the covenant of works, (for that you shall never do) yet it is to turn aside towards that covenant, as Abraham did; who, after that he had long waited for the promised seed, though he was before justified by believing the free promise; yet, for the more speedy satisfying of his faith †, he turned aside to go in unto Hagar, who was (as you have heard) a type of the covenant of works. So that, you see, this is not the right way. But the right way for you, in this case, to get you assurance again, is, when all other things fail, to look to Christ ‡: that is, go to the word and promise; and leave off, and cease a while to reason about the truth of your faith; and set your heart on work to believe, as if you had never yet done it; saying in your heart, Well Satan||, suppose my faith hath not been true hitherto, yet now will I begin to endeavour after true faith; and therefore, O Lord, here I cast myself upon thy mercy afresh, for "in thee the fatherless find mercy," Hos. xiv. 3. Thus I say, hold to the

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* This forcing one's self to yield obedience, which the author warns Christians against, when they have lost sight of their evidences, and would fain recover them: is, by pressing to yield obedience, without believing, till once by their obedience, they have recovered the evidence of their having faith. To advise a Christian to beware of taking this course, in this case, is not to favour laxness; but to guard him against beginning his work at the wrong end, and so labouring in vain: for obeying, indeed, must still spring from believing; since without faith, it is impossible to please God, Heb. xi. 6. And whatsoever is not of faith is sin, Rom. xiv. 23. The following advice sets the matter in full light.

† Mr Cotton of New England, in his thirteenth quest.

‡ Poor doubting Christian, p. 37.

|| Goodwin's child of light, p. 194.

word; go not away, but keep you here; and you shall bring forth fruit with patience, Luke viii. 15. *

§ 16. *Neo.* Well, Sir, you have fully satisfied me concerning that point: but as I remember, it followeth in the same verse, "Know ye not your ownselves, how that Christ is in you, except ye be reprobates," 2 Cor. xiii. 5. Wherefore I desire to hear, how a man may know, that Jesus Christ is in him.

Evan. Why, if Christ be in a man, he lives in him, as saith the apostle, "I live not, but Christ lieveth in me."

Neo. But, how then shall a man know, that Christ lives in him.

Evan. Why, in what man soever Christ lives; according to the measure of his faith, he executes his threefold office in him, *viz* his prophetical, priestly, and kingly office.

Neo. I desire to hear more of this threefold office of Christ: and therefore I pray you, Sir, tell me, first, how a man may know that Christ executes his prophetical office in him?

Evan. Why, so far forth as any man hears, and knows, that there was a covenant made betwixt God and all mankind in Adam; and that it was an equal covenant †; and that God's justice must needs enter ‡ upon the breach of it; and that all makind, for that cause, were liable to eternal death and damnation; so that if God had condemned all mankind, yet had it been but the sentence of an equal and just judge, seeking rather the execution of his justice, than man's ruin and destruction: and thereupon takes it home, and applies it particularly to himself, Job v. 27. and so is convinced, that he is a miserable, lost and helpless man: I say, so far forth as a man doth this, Christ executes his prophetical office in him; in

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* Namely, obedience, whereby you shall recover your evidence.

† See p. 13. note. ‡ Demanding satisfaction.

teaching him, and revealing unto him the covenant of works. And so far-forth as any man hears and knows, that God made a covenant with Abraham, and all his believing seed, in Jesus Christ; offering him freely to all, to whom the sound of the gospel comes; and giving him freely to all that receive him by faith; and so justifies them, and saves them eternally: and thereupon hath his heart opened to receive this truth; not as a man taketh an object, or a theological point, into his head, whereby he is only made able to discourse; but as an habitual and practical point, receiving it into his heart by the faith of the gospel, Phil. i. 27. and applying it to himself, and laying his eternal state upon it, and so setting to his seal, that God is true; I say, so far forth as a man doth this, Christ executes his prophetical office in him; in teaching him, and revealing to him the covenant of grace. And so far forth as any man hears and knows, that this is the will of God, even his sanctification, 1 Thess. iv. 3. and thereupon concludes, that it is his duty to endeavour after it; I say, so far forth as a man doth this, Christ executes his prophetical office in him; in teaching and revealing his law to him. And this I hope is sufficient for answer to your first question

Neo. I pray you, Sir, in the second place, tell me, how a man may know, that Christ executes his priestly office in him?

Evan. Why so far forth as any man hears and knows, that Christ hath given himself, as that only, absolute and perfect sacrifice, for the sins of believers, Heb. ix. 26. and joined them unto himself by faith, and himself unto them by his Spirit, and so made them one with him: and is now entred into heaven itself, to appear in the presence of God for them, Heb. ix. 24. and hereupon is emboldened to go, immediately to * God in prayer, as to a father, and meet him in Christ, and

* *i. e.* Even unto. See p. 136. note.

preſent him with Chriſt himſelf, as with a ſacrifice without ſpot or blemiſh: I ſay, ſo far forth as any man doth this, Chriſt executes his prieſtly office in him.

Neo. But, Sir, would you have a believer to go immediately unto God? how then doth Chriſt make interceſſion for us at God's right hand, as the apoſtle ſaith he doth, Rom. viii. 34.?

Evan. It is true indeed, Chriſt as a public perſon, repreſenting all believers, appears before God his Father *; and willeth according to both his natures, and deſireth, as he is man, that God would, for his ſatisfaction's ſake, grant unto them, whatſoever they aſk according to his will. But yet you muſt go immediatly to God in prayer, for all that †.

You muſt not pitch your prayers upon Chriſt, and terminate them there, as if he were to take them, and preſent them to his Father ‡; but the very preſenting place of your prayers muſt be God himſelf in Chriſt. Neither muſt you conceive, as though Chriſt the Son were more willing, to grant your requeſt; than God the Father: for whatſoever Chriſt willeth, the ſame alſo the Father (being well pleaſed with him) willeth. In Chriſt, therefore, I ſay, and no where elſe, muſt you expect to have your petitions granted. And as in Chriſt, and no place elſe; ſo for Chriſt's ſake, and nothing elſe. And therefore I beſeech you to beware you forget not Chriſt, when you go unto the Father to beg any thing you deſire, either for yourſelf or others; eſpecially when you deſire to have any pardon for ſin, you are not to think, that when you join with your prayers, faſting, weeping, and afflicting of yourſelf, that for ſo doing you ſhall prevail with God to hear you, and grant your petitions; no, no, you muſt meet God in Chriſt, and preſent

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* Perkins on the creed, p. 356.

† That is to ſay.

‡ But you, yourſelf, were not to come near unto him; nay, we muſt come unto God by Chriſt, Heb vii. 25.

him with his sufferings; your eye, your mind, and all your confidence, must be therein; and in that be as confident as possible you can: yea, expostulate the matter, as it were, with God the Father, and say, Lo! here is the person, that hath well deserved it; here is the person, that wills and desires it; in whom, thou hast said, thou art well pleased; yea, here is the person, that hath paid the debt, and discharged the bond for all my sins; and therefore, O Lord! now it standeth with thy justice to forgive me. And thus if you do, why then you may be assured, that Christ executes his priestly office to you.

Neo. I pray you, Sir, in the third place, shew me, how a man may know that Christ executes his kingly office in him?

Evan. Why, so far forth as any man hears and knows, "That all power is given unto Christ, both in heaven and in earth." Matth. xxviii. 18. both to vanquish and overcome all the lusts and corruptions of believers, and to write his law in their hearts; and hereupon takes occasion to go unto Christ, for the doing of both in him: I say, so far forth as he doth this; why, Christ executes his kingly office in him.

Neo. Why then, Sir, it seems, that the place, where Christ executes his kingly office, is in the hearts of believers?

Evan. It is true indeed; for Christ's kingdom is not temporal or secular, over the natural lives*, or civil negotiations of men: but his kingdom is spiritual and heavenly, over the souls of men, to awe and over-rule the hearts, to captivate the affections, and to bring into the obedience the thoughts, and subdue and pull down strong holds. For when our father Adam transgressed, he, and we, all of us, forsook God, and choose the devil for our lord and king; so that every mothers child of us are by nature under the government of Satan; and he rules over us, till

* Reynolds on Psal. cx. p. 9.

Christ come into our hearts, and dispossesseth him; according to the saying of Christ himself, Luke xi. 21, 22. "When a strong man armed keepeth his palace, his goods are in peace:" that is, saith * Calvin, Satan holdeth them that are in subjection to him in such bonds and quiet possession, that he rules over them without resistance. But when Christ comes to dwell in any man's heart by faith; according to the measure of faith, he dispossesseth him, and seats himself in the heart, and roots out, and pulls down all that withstands his government there: and as a valiant captain, he stands upon his guard; and enables the soul to gather together all its forces and powers, to resist and withstand all its, and his enemies; and so set itself in good earnest against them, when they at any time offer to return again. And he doth especially enable the soul to resist, and set itself against the principal enemy; even that which doth most oppose Christ in his government: so that whatsoever lust or corruption is in a believer's heart or soul, as most predominant, Christ doth enable him to take that into his mind, and to have most revengeful thoughts against it; and to make complaints to him against it; and to desire power and strength from him against it; and all, because it most withstands the government of Christ; and is the rankest traitor to Christ. So that he useth all the means he can, to bring it before the judgment seat of Christ, and there he calls for justice against it; saying, O Lord Jesus Christ, here is a rebel and a traitor, that doth withstand thy government in me: wherefore, I pray thee, come, and execute the King's office in me, and subdue it, yea vanquish and overcome it. Whereupon Christ gives the same answer, that he did to the centurion, "Go thy way, and as thou hast believed, so be it done unto thee," Matth viii. 13.†

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* Harmony, p 329.

† Namely, believed the promise of sanctification, Ezek. xxxvi. 27. Micah vii. 19. which belief brings always along with it, the use of the means, that are of devine institution, for that end.

And as Christ doth thus suppress all other governors but himself, in the heart of a believer, : so doth he raze out and deface all other laws, and writes his own there, according to his promise, Jer. xxxi. 33. And makes them pliable and willing to do and suffer his will ; and that because it is his will. So that the mind and will of Christ, laid down in his word, and manifested in his works, is not only the rule of a believer's obedience, but also the reason of it : as I once heard a godly minister say in the pulpit : So that he doth not only do that which is Christ's will, but he doth it because it is his will *.

O that man which hath the law of Christ written in his heart! according to the measure of it, he reads, he hears, he prays, he receives the sacrament, he keeps the Lord's day holy, he exhorts, he instructs, he confers, and doth all the duties that belong to him in his general calling, because he knows it is the mind and will of Christ he should do so : yea, he patiently suffers, and willingly undergoes afflictions, for the cause of Christ. because he knows it is the will of Christ. Yea, such a man doth not only yield obedience, and perform the duties of the first table of the law, by virtue of Christ's command ; but, of the second also. O that husband, parent, master, or magistrate, that hath the law of Christ written in his heart ! he doth his duty to his wife, child, servant, or subject, willingly and uprightly, because Christ requires it, and commands it. And so that wife, child, servant, or subject, that hath the law of Christ written in his or her heart; they do their duties to husband, parent, master, or governor freely and cheerfully, because their Lord Christ commands it. Now then, if you find these things in your heart, you may conclude that Christ rules and reigns there, as Lord and King.

* Mr Caryl at Black-friars.

CHAP. IV.

Of the Heart's Happineſs, or Soul's Reſt.

§ 1. No reſt for the ſoul, till it come to God. § 2. How the ſoul is kept from reſt in God. § 3. God in Chriſt, the only true reſt for the ſoul.

§ 1 *Neo.* SIR, be pleaſed to give me leave, to tell you ſome part of my mind; and then will I ceaſe to trouble you any more at this time. The truth is, I have, ever ſince I could remember, felt a kind of reſtleſs diſcontentedneſs in my ſpirit: and for many years together, I fed myſelf with hopes of finding reſt and content, in perſons and things here below; ſcarce thinking of the ſtate and condition of my ſoul, or of any condition beyond this life, until (as I told you before) the Lord was pleaſed to viſit me with a fit of ſickneſs. And then I began to bethink myſelf of death, judgment, hell and heaven; and to take care and ſeek reſt for my ſoul, as well as for my body: but alas, I could never find reſt for it, before this day; becauſe indeed I ſought it not by faith, but as it were by the works of the law; or in plain terms, becauſe I ſought it not in Chriſt, but in myſelf. But now, I bleſs God, I ſee that Chriſt is all in all: and therefore, by the grace of God, I am reſolved, no longer to ſeek reſt and content, neither in any earthly thing, nor in mine own righteouſneſs; but only in the free love and favour of God, as he is in his Son Jeſus Chriſt: and God willing, there ſhall be my ſoul's reſt. And I beſeech you, Sir, pray for me, that it may be ſo; and I have done.

Evan. This point, concerning the heart's happineſs, or ſoul's reſt, is a point very needful for us to know; and indeed it is a point, that I have formerly thought upon: and therefore tho' my occaſions do now begin to

to call me away from you; yet nevertheleſs, ſince you have begun to ſpeak of it, I ſhall, if you pleaſe, proceed on, if you ſhall, any of you, give occaſion, and as the Lord ſhall enable me.

Ant. With a very good will, Sir; for indeed it is a point that I much deſire to hear of.

Evan. Firſt, then I would intreat you to conſider with me, that when God at firſt gave man an elementiſh body *, he did alſo infuſe into him an immortal ſoul, of a ſpiritual ſubſtance: and though he gave his ſoul a local being in his body, yet he gave it a ſpiritual being in himſelf; ſo that the ſoul was in the body by location, and at reſt in God by union and communication: and this being of the ſoul in God at firſt, was man's true being, and his true happineſs. Now, man falling from God, God in his juſtice left man; ſo that the actual union and communion, that the ſoul of man had with God at firſt, is broken off; God and man's ſoul, are parted; and it is in a reſtleſs condition. Howbeit, the Lord, having ſeated in man's ſoul, a certain character of himſelf, the ſoul is thereby made to re-aſpire towards, that *ſummum Bonum*, that chief good, even God himſelf, and can find no reſt no where, till it come to him †.

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* *i. e.* An elementary body, made up (as it were) of the four elements, as they are called, viz. Fire, air, water, and earth.

† The ſoul of man hath a natural deſire of happineſs: nothing can make it happy, but what is commenſurable to its deſires, or capable of affording it a full ſatisfaction: nothing leſs than an infinite good, is ſuch; and God himſelf only is an infinite good, in the enjoyment of which, the ſoul can reſt, as fully ſatisfied, deſiring no more. Now, ſince, by reaſon of the vaſt capacity of the ſoul, nothing but God himſelf, can indeed ſatisfy this its deſire of happineſs, the which is ſo woven into the very nature of the ſoul, that nothing but the deſtruction of the very being of the ſoul can remove it; it is evident, that it is impoſſible the ſoul of man can ever find true reſt, until it return to God, and take up its reſt with him; but muſt ſtill be in queſt of, or deſiring its chief good and happineſs, wherein it

Nom. But ſtay, Sir, I pray you; how can it be ſaid, that man's ſoul doth re-aſpire towards God the Creator, when as it is evident, that every man's ſoul naturally is bent towards the creature, to ſeek a reſt there?

Evan. For anſwer hereunto, I pray you conſider, that naturally man's underſtanding is dark and blind: and therefore is ignorant, what his own ſoul doth deſire, and ſtrongly aſpire unto: it knoweth indeed that there is a want in the ſoul; but till it be enlightened, it knoweth not what it is, which the ſoul wanteth. For indeed the caſe ſtandeth with the ſoul, as with a child new born, which child, by natural inſtinct, doth gape and cry for nutriment; yea, for ſuch nutriment, as may agree with its tender condition: and if the the nurſe, through negligence or ignorance, either give it no meat at all; or elſe ſuch as it is not capable of receiving; the child refuſeth it, and ſtill crieth in ſtrength of deſire after the dug: yet doth not the child, in this eſtate, know by any intellectual power and underſtanding, what itſelf deſireth. Even ſo man's poor ſoul doth cry to God, as for its proper nouriſhment*: but his underſtanding, like a blind

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may reſt; and this, in reality, is God himſelf only; though the practical underſtanding, being blinded, knows not that, and the perverſe will and affections carry away the ſoul from him, ſeeking the deſired good and happineſs in other things. This is what the author calls the ſoul's re-aſpiring towards the chief good, even God himſelf; and it is ſo conſiſtent with the total depravation of man's nature, that it will remain for ever, in the damned, in hell; a chief part of whoſe miſery, will ly in that this deſire ſhall ever be rampant in them, but never in the leaſt ſatisfied; they ſhall never be freed from this ſcorching thirſt there, nor yet get a drop of water to cool the tongue.

* Man's poor ſoul, before it is enlightned, naturally cries to God, as the young ravens cry to him, Job xxxviii. 41. not knowing to whom; and it cries for him, as its proper nouriſhment; as the new-born infant for the breaſt, not knowing for what. Only it feels a want, deſires ſupply proper for filling it up, and can never get kindly reſt, till it be ſuppiied accordingly, that is, till it come to the enjoyment of God; then it

ignorant nurſe, not knowing what it crieth for, doth offer to the heart, a creature inſtead of a Creator; thus, by reaſon of the blindneſs of the underſtanding, together with the corruption of the will, and diſorder of the affections, man's ſoul is kept by violence * from its proper center, even God himſelf.

§ 2. O how many ſouls are there in the world, that are hindred, if not quite kept, from reſt in God; by reaſon that their blind underſtanding, doth preſent unto their ſenſual appetite, varieties of ſenſual objects!

Is their not many a luxurious perſon's ſoul hindred, if not quite kept, from true reſt in God, by that beauty which nature hath placed in feminine faces †; eſpecially when Satan doth ſecertly ſuggeſt, into ſuch feminine hearts, a deſire of an artificial dreſſing, from the head to the foot: yea, and ſometimes painting the face, like their mother Jezabel?

And is there not many a voluptuous epicure's ſoul hindred, if not quite kept, from reſt in God, by beholding the colour, and taſting the ſweetneſs of dainty delicate diſhes, his wine red in the cup, and his beer of amber-colour in the glaſs? In the ſcripture we read of a certain man, that fared deliciouſly every day; as if there had been no more but one ſo ill diſpoſed; but in our times, there are certain hundreds, both of men and women, that do not only fare deliciouſly, but voluptuouſly twice every day, if not more.

And is there not many a proud perſon's ſoul hindred, if not quite kept from reſt in God, by the harmonious ſound of popular praiſe, which like a loadſtone, draweth the vain glorious heart to hunt ſo much the more eagerly, to augment the echo of ſuch vain windy reputation?

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reſts, as the infant ſet to the full breaſt, Iſa. lxvi. 11. "That ye may ſuck, and be ſatisfied with the breaſts of her conſolations."

* Namely, violence done to its natural make and conſtitution (if I may ſo expreſs it) by the blindneſs, corruption and diſorder, that have ſeized its faculties.

† *i. e.* Womens faces.

And is there not many a covetous perſon's ſoul hindred, if not quite kept, from reſt in God, by the cry of great abundance, the words of wealth, and the glory of gain?

And is there not many a muſical mind hindred: if not quite kept, from ſweet comfort in God, by the harmony of artificial concord, upon muſical inſtruments?

And how many perfumed fools are there in the world, who, by ſmelling their ſweet apparel, and their ſweet noſe-gays, are kept from ſoul-ſweetneſs in Chriſt?

And thus doth Satan, like a cunning fiſher, bait his hook with a ſenſual object, to catch men with: and having gotten it into their jaws, he draweth them up and down in ſenſual contentments; till he hath ſo drowned them therein, that the peace and reſt of their ſouls in God is almoſt forgotten. And hence it is, that the greateſt part of man's life, and in many their whole life, is ſpent in ſeeking ſatisfaction, to the ſenſual appetite.

Nom. Indeed, Sir, this which you have ſaid, we may ſee, truly, verified in many men, who ſpend their days about theſe vanities, and will afford no time for religious exerciſes; no, not upon the Lord's day; by their good will.

Evan. You ſay the truth: and yet let me tell you withal, that a man, by the power of natural conſcience, may be forced to confeſs, that his hopes of happineſs are in God alone, and not in theſe things; yea, and to forſake profits, and pleaſures, and all ſenſual objects, as unable to give his ſoul any true contentment; and fall to the performance of religious exerciſes, and yet reſt there; and never come to God for reſt. And if we conſider it, either in the rude multitude of ſenſual livers; or in the more ſeemingly religious; we ſhall perceive that the religious exerciſes of men do ſtrongly deceive, and ſtrangely delude many men of their hearts happineſs in God.

For the firſt ſort *, though they be ſuch as make their belly their beſt God, and do no ſacrifice but to Bacchus, Apollo or Venus †; though their conſcience do accuſe them, that theſe things are naught: yet in that they have the name of Chriſtians put upon them in their baptiſm; and foraſmuch as they do often repeat the Lord's prayer, the apoſtles creed, and the ten commandments; and in that, it may be, they have lately accuſtomed themſelves to go to church, to hear divine ſervice, and a preaching now and then; and in that they have divers times, received the ſacrament; they will not be perſuaded, but that God is well pleaſed with them: and a man may as well perſuade them, that they are not men and women, as that they are not in a good condition.

And for the ſecond ſort ‡, that ordinarily have more human wiſdom, and human learning than the former ſort; and ſeem to be more holy and devout, than the former ſort of ſenſual ignorant people: yet how many are there of this ſort, that never paſs further, than the outward court of bodily performances: feeding and faſting themſelves, as men in a dream? ſuppoſing themſelves to have all things, and yet indeed have nothing, but only a bladder full, or rather a brain full, of wind and worldly conceptions?

Are there not ſome, who give themſelves to more eſpecial ſearching, and ſeeking out for knowledge in the ſcripture-learnedneſs, and clerk-like ſkill, in this art, and that language, till they come to be able to repeat all the hiſtorical places in the Bible; yea, and all thoſe texts of ſcripture, that they conceive do make for ſome private

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* Namely, ſenſual livers, who yet perform religious exerciſes.

† *i. e.* Give up themſelves to drunkenneſs, muſic and laſciviouſneſs.

‡ Namely, the more ſeeming religious.

opinion of theirs, concerning ceremonies, church-government, or other such circumstantial points of religion, touching which points they are very able to reason and dispute, and to put forth such curious questions, as are not easily answered?

Are not some of these men * called sect-makers, and begetters or devisers of new opinions in religion; especially in the matter of worshipping God, as they use to call it, wherein they find a beginning, but hardly an end? for this religious knowledge, is so variable, through the multiplicity of curious wits and contentious spirits, that the life of man may seem too short to take a full view of this variety: for though all sects say, they will be guided by the word of truth, and all seem to bring scripture, which indeed is but one, as God is but one; yet, by reason of their several constructions and interpretations of scripture, and conceits of their own human wisdom, they are many.

And are there not others of this sort of men, that are ready to embrace any new way of worship; especially, if it come under the cloke of scripture-learning, and have a shew of truth founded upon the letter of the Bible, and seem to be more zealous and devout, than their former way: especially, if the teacher of that new way, can but frame a sad and demure countenance; and, with a grace, lift up his head and his eyes towards heaven, with some strong groan; in declaring of his newly conceived opinion; and that he frequently use this phrase of the glory of God; O then, these men are, by and by, of another opinion; supposing to themselves, that God hath made known some further truth to them: for, by reason of the blindness of their understanding, they are not able to reach any supernatural truth: although they do, by literal learning, and clerk-like cunning, dive never.

* Viz. Of these spoken of in the paragraph immediatly preceeding, whom he begins to distribute here into three classes or sorts; all belonging to the second sort, to wit, the more seemingly religious.

so deep into the scriptures: and therefore they are ready to entertain any form of religious exercises, as shall be suggested unto them.

And are there not a third sort, much like to these men, that are excessive and mutable in the performance of religious exercises? Surely St Paul did perceive that this was the very God of some men in his time: and therefore he willeth Timothy to instruct others, that bodily excercise profiteth little, or, as some read it, nothing at all; and doth oppose thereunto godliness, as being another thing than bodily exercise, and saith, that it is profitable, *&c.*

And do not you think there are some men, at this day, that know none other good, than bodily exercise, and can hardly distinguish betwixt it and godliness? Now these bodily exercises are mutable and variable, according to their conceits and opinions: for all sects have their several services (as they call them) yet all bodily, and for the most part only bodily; the which they perform, to establish a rest to their souls, because they want rest in God. And hence it is, that their peace and rest is up and down, according to their working better or worse: so many chapters must be read; and so many sermons must be heard; and so many times they must pray in one day; and so many days in a week, or in the year, they must fast, *&c.* or else their souls can have no rest. But mistake me not, I pray, in imagining, that I speak against the doing of these things; for I do them all myself; but against resting in the doing of them, the which I desire not to do.

And thus you see that man's blind understanding doth not only present unto the sensual appetite, sensual objects; but also to the rational appetites, rational objects: so that man's poor soul is not only kept from rest in God, by means of sensuality, but also by means of formality. If Satan cannot keep us from rest in God, by feeding our senses with our mother Eve's apple; then he attempts

to do it, by blinding our eyes, and so hindring us from seeing the paths of the gospel. If he cannot keep us in Egypt, by the flesh-pots of sensuality; then will he make us wander in the wilderness of religious and rational formality. So that if he cannot hinder us more grosly, then he attempts to do it more closely.

Nom. But, Sir, I am persuaded there be many men, that are so religiously exercised, and do perform such duties, as you have mentioned; and yet rest not in them, but in God.

Evan. Questionless there be some Christians, that look upon such exercises, as means ordained of God, both to beget and increase faith, and all other graces of his Spirit, in the hearts of his people; and therefore, to the intent that their faith and love, and other graces, may increase, they are careful to wait upon God, in taking all convenient opportunities to exercise themselves therein; and yet have their souls rest in God, and not in such exercises.

But alas, I fear the number of such men are very few, in comparison of them that do otherwise. For, do not the most part, of men; that are so religiously exercised, rather conceive, that as they have offended, and displeased God, by their former disobedience; so they must pacify and appease him, by their future obedience? and therefore, they are careful to exercise themselves, in this way of duty, and that way of worship; and all to that end: yea, and they conceiving, that they have corrupted, and defiled, and polluted themselves, by their falling into sin; they must also purge, cleanse, and purify themselves, by rising out of sin, and walking in new obedience *: and so all the good they do, and all the

* Neglecting to wash, by faith, in the blood of Christ, the "Fountain opened for sin, and for uncleanness," Zech xiii. 1. "The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John i. 7. "How much more shall the blood of Christ—"purge your conscience from dead works?" Heb. ix. 14. "Purifying their hearts by faith," Acts xv. 9.

evil they eschew, is to pacify God, and appease their own consciences. And if they seek rest to their souls, this way; why it is the way of the covenant of works, where they shall never be able to reach God: nay, it is the way to come to God out of Christ; where they shall never be able to come near him, he being a consuming fire.

Nom. But, Sir, I pray you, would you not have our senses to be any longer exercised about any of these objects? would you have us no longer to take comfort in the good things of this life?

Evan. I pray you, do not mistake me: I do not speak as though I would have you stoically to refuse the lawful use of any of the Lord's good creatures, which he shall be pleased to afford you; neither do I prohibit you from all comfort therein. But this is it, which I do desire, to wit, that you would endeavour to attain to such a peace, rest and content in God, as he is in Christ; that the violent cry of your heart may be restrained, and that your appetites may not be so forcible, nor so unruly, as they are naturally; but that the unruliness thereof may be brought unto a very comely decorom and order: so that your sensual appetites may, with much easiness and contentedness, be denied the objects of their desires, yea, and contented (if occasion be) with that which is most repugnant to them, as with hunger, cold, nakedness, yea, and with death itself. For such is the wonderful working of the heart's quiet and rest in God, that although a man's senses be still exercised in, and upon their proper objects; yet may it be truly said, that such a man's life is not sensual. For indeed his heart taketh little contentment in any such exercises; it being for the most part exercised in a more transcendent communion, with God, as he is in Christ. So that indeed the man, that hath this peace and rest in God, may be truly said to use this world, as though he used it not: in that he receiveth no cordial contentment, from any sensual exercise whatsoever; and that because his heart is withdrawn from them.

Which withdrawing of the heart is not unaptly pointed at, in the speech of the spouse, Cant. v. 2. "I sleep, saith she, but my heart waketh:" even so may it be said, that such a man, he is sleeping, looking, hearing, tasting, smelling, eating, drinking, feasting, &c. but his heart is withdrawn from the creature, and rejoicing in God his Saviour, and his soul is magnifying his Lord; so that, in the midst of all sensual delights, his heart secretly saith, I, but my happiness is not here.

Nom. But, Sir, I pray you, why do you call rational and religious exercises a wilderness?

Evan. For two reasons: First, Because that as the children of Israel, when they were got out of Egypt, did yet wander many years in the wilderness, before they came into the land of Canaan; even so do many men wander long, in rational and religious exercises, after they have left a sensual life, before they come to rest in God, whereof the land of Canaan was a type *.

Secondly, Because, as in the wilderness men often lose themselves, and can find no way out; but supposing (after long travel) that they are near the place, whether they would go, are in truth further off: even so fareth it with many, yea, with all such as walk in the way of reason †; they lose themselves, in the woods, and bushes of their works and doings; so that the longer they travel, the farther they are from God, and their rest in him.

Nom. But, Sir, you know, that the Lord hath endowed us with reasonable souls; would you not then have us to make use of our reason?

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* Such a wanderer our author himself had been, for a dozen of years. See his preface, page 4. and compare that heavy word, Eccles. x. 15. "The labour of the foolish wearieth every one of them, because he knoweth not, how to go to the city."

† Viz. Of reason, as the judge and rule in religion. The holy Scripture is the rule, and the Spirit of God therein speaking is the judge; 'tis the business of our reason, to discern what they teach, and to submit thereto, without reserve.

Evan. I pray you, do not miſtake me: I do not contemn nor deſpiſe the uſe of reaſon; only I would not have you to eſtabliſh it to * the chief good; but I would have you to keep it under; ſo that if, with Hagar, it attempt, to bear rule, and lord it over your faith, then would I have you in the wiſdom of God, like Sarah, to caſt it out from having dominion. In few words, I would have you more ſtrong in deſire, than curious in ſpeculation; and to long more to feel communion with God, than to be able to diſpute of the genius or ſpecies of any queſtion, either human or divine; and preſs hard to know God by powerful experience. And though your knowledge be great, and your obedience ſurpaſſing many; yet would I have you to be truly nulified, annihilated, and made nothing, and become fools in all fleſhly wiſdom, and glory in nothing, but only in the Lord †. And I would have you, with the eye of faith, ſweetly to behold all things extracted out of one thing; and in one to ſee all ‡. In a word, I would have in you a moſt profound ſilence, contemning all curious queſtions and diſcourſes; and to ponder much in your heart, but prat little with your tongue; "Be ſwift to hear, but ſlow to ſpeak, and ſlow to wrath," as the apoſtle James adviſeth you James i. 19. And by this means will your reaſon be ſubdued, and become one with your faith; for then is reaſon one with faith, when it is ſubjugated unto faith; and then will reaſon keep its true liſts and limits; and you will become ten times more reaſonable, than you were before. So that I hope you now ſee, that the heart's farewel from the ſenſual and rational life, is not to be conſidered abſolutely, but reſpectively; it doth not conſiſt in a going out of either, but in a right uſe of both.

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* *i. e.* For, or to be.

† 2 Cor. xii. 11. "Though I be nothing." 1 Cor. iii. 18. "Let him become a fool, that he may be wiſe." Chap. i. 31. "He that glorieth, let him glory in the Lord."

‡ According to that ſaying of our Lord, Matth. xix. 17. "There is none good, but one, that is God."

§ 3. *Nom.* Then, Sir, it seemeth to me, that God in Christ, apprehended by faith, is the only true rest for man's soul.

Evan. There is the true rest indeed; there is the rest which David invites his soul unto, when he saith, "Return unto thy rest, my soul: for the Lord hath dealt bountifully with thee," Psal. cxvi. 7. "For we which have believed," saith the author to the Hebrews, "have entered into his rest *," Heb. iv. 3. And, "Come unto me, saith Christ, all ye that labour, and are "heavy laden, and I will give you rest," Matth. xi. 28. †

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* Do enter into rest, or that rest, viz. his rest, ver. 1. He means, that we even now enter into that rest, by faith.—Compare ver. 10.

† This is one of the most solemn gospel-offers, to be found in all the New Testament; and our author seems here to point at, what I conceive to be, the true and genuine sense of it. The words, labouring and heavy laden, do not restrict the invitation and offer, to such as are sensible of their sins, and longing to be rid of them; though indeed none but such will really accept; but they denote the restlessness of the sinful soul of man; a qualification (if it is so called) to be found in all that are out of Christ, whether they have, or have not, any notable law-work on their consciences.

I say notable; to distinguish it from that which is common to all men, even to Heathens, Rom ii. 15. Our father Adam led his whole family away, out of their rest in God; and so left them with a conscience full of guilt, and a heart full of unsatisfied desires. Hence his children soon find themselves, like the horse-leech, having two daughters, crying, Give, give; namely, a restless conscience, and a restless heart: and to each of these, the poor soul must needs say, as Naomi said to Ruth, My daughter, shall I not seek rest for thee? So the blinded soul falls a labouring, for rest to them. And it labours in the barren region of the fiery law, for a rest to the conscience; and in the empty creation, for a rest to the heart: but, after all, the conscience is still heavy laden with guilt, whether it has any lively feeling thereof or not; and the heart is still under a load of unsatisfied desires. So neither the one, nor the other, can find rest indeed. This is the natural case of all men; and to souls thus labouring, and laden, Jesus Christ here calls, that they may come to him, and he will give them rest; namely, a rest

And truly my neighbours and friends, believe it, we ſhall never find a heart's happineſs, and true ſoul's reſt, until we find it here. For howſoever a man may think, if he had this man's wit, and that man's wealth; this man's honour, and that man's pleaſure; this wife, or that huſband; ſuch children, and ſuch ſervants; his heart would be ſatisfied, and his ſoul would be contented: yet which of us hath not, by our own experience, found the contrary? For, not long after that we have obtained the thing we did ſo much deſire; and wherein we promiſed ourſelves ſo much happineſs, reſt and content; we have found nothing but vanity and emptineſs in it. Let a man but deal plainly with his own heart; and he ſhall find, that, notwithſtanding he hath many things; yet there is ever one thing wanting: for indeed man's ſoul cannot be ſatisfied with any creature, no not with a world of creatures. And the reaſon is, becauſe the deſires of man's ſoul are infinite; according to that infinite goodneſs which is once loſt in loſing God. Yea, and man's ſoul is a ſpirit; and therefore cannot communicate with any corporal thing: ſo that all creatures, not being that infinite and ſpiritual fulneſs, which our hearts have loſt, and towards the which they do ſtill re-aſpire; they cannot give it full contentment.

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for their conſciences, under the covert of his blood; and a reſt to their hearts, in the enjoyment of God, through him.

This is moſt agreeable to the ſcripture-phraſeology, Eccleſ. x. 15. "The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to go to the city. Hab. ii. 13. The people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity. Iſa. lv. 2. Wherefore do ye ſpend—your labour for that which ſatisfieth not?" See p. 135 note. The prophet laments over a people, more inſenſible than the ox or the aſs, ſaying, "Ah ſinful nation, a people laden with iniquity," Iſa. i. 3, 4. And the apoſtle ſpeaks of "ſilly woman laden with ſins, led away with divers luſts, ever learning, and never able to come to the knowledge of the truth, 2 Tim. iii. 6, 7.

Nay, let me say more; howsoever a man may, in the midst of his sensual fulness, be convinced in his conscience, that he is at enmity with God, and therefore in danger of his wrath and eternal damnation; and be thereupon moved to reform his life, and amend his ways, and endeavour to seek peace and rest to his soul *: yet this being in the way of works, it is impossible that he should find it: for his conscience will ever be accusing him, that this good duty he ought to have done, and hath not done it; and this evil he ought to have forborn, and yet he hath done it; and in the performance of this duty he was remiss, and in that duty very defective: and many such ways will his soul be disquieted.

But when a man once comes to believe, that all his sins, both past, present, and to come, are freely and fully pardoned †: and God in Christ graciously reconciled unto him: the Lord doth hereupon so reveal his fatherly face unto him in Christ, and so make known that incredible union betwixt him and the believing soul; that his heart becomes quietly contented in God, who is the proper element of its being; for hereupon there comes into the soul, such peace flowing from the God of peace, that it fills the emptiness of the soul with true fulness, in the fulness of God. So that now the heart ceaseth to molest the understanding and reason; in seeking either variety of objects, or argumentation of degrees, in any comprehensible thing: and that because the restless longing of the mind, which did before cause unquietness, and disorder; both in the variety of mental projects, and also in the sensual and beastly exercises of the corporal and external members; is satisfied and truly quieted. For when a man's heart is at peace in God, and is become truly full, in that peace and joy, passing understanding; then the devil hath not that hope to prevail

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* There.

† Namely, in respect of the guilt of eternal wrath. See p. 108. note.

againſt his ſoul, as he had before: he knows right well, that it is in vain to bait his hook, with profits, pleaſures, honour, or any other ſuch like ſeeming good, to catch ſuch a ſoul, that is thus at quiet in God; for he hath all fulneſs in God, and what can be added to fulneſs, but it runneth over? Indeed empty hearts, like empty hogſheads, are fit to receive any matter which ſhall be put into them: but the heart of the believer, being filled with joy and peace in believing, doth abhor all ſuch baſe allurements; for that it hath no room in itſelf, to receive any ſuch ſeeming contentments. So that to ſpeak as the truth is, there is nothing, that doth truly and unfeignedly root wickedneſs out of the heart of man; but only the true tranquillity of the mind, or the reſt of the ſoul in God. And to ſay as the thing is, this is ſuch a peace, and ſuch a reſt to the creature in the Creator; that according to the meaſure of its eſtabliſhment by faith, no created comprehenſible thing can either add to it, or detract from it: the increaſe of a kingdom cannot augment it; the greateſt loſſes and croſſes in worldly things cannot diminiſh it: a believer's good works do all flow from it, and ought not to return to it *; neither ought human frailties to moleſt it †. However, this is moſt certain, neither ſin nor Satan, law nor conſcience, hell nor grave, can quite extinguiſh it: for it is the Lord alone, that gives and maintains it: "Whom have I in heaven but thee?" ſaith David: "And there is none upon earth that I deſire beſides thee," Pſal. lxxiii. 25.

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* Namely, to be any part of the fountain of it, for the time to come; as the rivers return unto the ſea, whence they came, making a part of the ſtore for their own freſh ſupply; nay, "It is the Lord alone that gives and maintains it," as our author afterwards expreſſeth it.

† For, theſe we are never free from in this life. And true repentance, and goſpel-mourning for ſin, are ſo conſiſtent with it, that they flow from it, according to the meaſure thereof, Pſal. lxv. 3. "Iniquities prevail againſt me; as for our tranſgreſſions, thou ſhalt purge them away. Zech. xii. 10. They

It is the pleasant face of God in Christ, that puts gladness into his heart, Psal. iv. 7. And when that face is hid, then he is troubled, Psal. xxx. 7. But to speak more plainly; though the peace and joy of true believers may be extenuated or diminished; yet doth the testimony of their being in nature * remain so strong, that they could skill to say, yea, even when they have felt God to be withdrawing himself from them, "My God, my God, why hast thou forsaken me?" Psal. xxii 1. Yea, and in the night of absence to remain confident, that though sorrow be over night, yet joy will come in the morning, Psal. xxx. 5. Nay, though the Lord should seem to kill them with unkindness, "Yet will they put their trust in him;" Job viii. 15. knowing that, for all this, their Redeemer liveth; Job. xix. 25. So strong is the joy of their Lord, Neh. viii. 10. These are the people, that are kept in perfect peace, because their minds are staid in the Lord, Isa. xxvi. 3.

Wherefore, my dear friends and loving neighbours, I beseech you, take heed of deeming any estate happy; until you come to find this true peace and rest to your souls in God. O, beware lest any of you do content yourselves with a peace rather of speculation, than of power! O, be not satisfied with such a peace, as consisteth either in the act of oblivion, or neglect of examination! nor yet, in any brain-sick supposition of knowledge, theological or divine; and so frame rational conclusions, to protract time, and still the cries of an accusing conscience. But let your hearts take their last farewel of false felicities; wherewith they have been, all of them, more or less detained, and kept from their true rest. O be strong in in resolution! and bid them all farewel: for what

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shall look upon me, whom they have pierced, and they shall mourn."

* *i. e* The evidence that they, (viz. the peace and joy of believers) are still in being (in rerum Naturæ) and not quite extinct.

have your ſouls to do any longer, among theſe groſs, thick, and bodily things here below; that you ſhould ſet your love upon them, or ſeek happineſs in them? your ſouls are of a higher and purer nature; and therefore their well-being muſt be ſought, in ſomething that is higher and purer than they, even in God himſelf.

True it is, that we are all of us, indeed, too unclean to touch God in any immediate unity: but yet there is a pure counter-part of our natures *, and that pure humanity is immediately † knit to the pureſt Deity: and by that immediate union, you may come to a mediate union; for the Deity, and that humanity being united, make one Saviour, Head, and Huſband of ſouls. And ſo you being married to Him, that is God; in him, you come alſo to be one with God; he one by perſonal union, and you one by a myſtical. Clear up then your eye, and fix it on Him; as on the faireſt of men, the perfection of a ſpiritual beauty, the treaſure of heavenly joy, the true object of moſt fervent love. Let your ſpirits look, and long, and ſeek, after this Lord; let your ſouls cleave to Him, let them hang about Him, and never leave him, till he be brought into the chambers of your ſouls: yea, tell him reſolutely, you will not leave him, till you hear his voice in your ſouls, ſaying, My well-beloved is mine, and I am his; yea, and tell him, you are ſick of love. Let your ſouls go, as it were, out of your bodies, and out of the world, by heavenly contemplations; and treading upon the earth, with the bottom of your feet, ſtretch your ſouls up, to look over the world, into that upper world, where her ‡ treaſures is, and where her beloved dwelleth.

And when any of your ſouls ſhall thus forget her own people, and her father's houſe; Chriſt her King ſhall ſo deſire her beauty, Pſal. xlv. 10, 11. and be ſo much in love with her; that, like a load-ſtone, this love of his ſhall

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* Viz. The pure and ſpotleſs human nature of Chriſt.

† Rouſe myſtical marriage, p. 8, 9.

‡ Your ſoul's.

draw the soul in pure desire to him again: and then, "As the hart panteth after the rivers of water, so will your soul pant after God," Psal. xlii. 1.

And then according to the measure of your faith, your souls shall come to have a real rest in God; and be filled with joy unspeakable and glorious

Wherefore, I beseech you, set your mouths to this fountain Christ: and so shall your souls be filled with the water of life, with the oil of gladness, and with the new wine of the kingdom of God; from him you shall have weighty joys, sweet embracements, and ravishing consolations. And how can it be otherwise, when your souls shall really communicate with God; and by faith have a true taste, and by the Spirit have a sure earnest, of all heavenly preferments; having, as it were, one foot in heaven, whilst you live upon earth? O then, what an eucharistical love * will arise from your thankful heart's extending itself first towards God, and then towards man for God's sake? And then, according to the measure of your faith, will be your willing obedience to God, and also to man for God's sake: for obedience being the kindly fruit of love, a loving soul bringeth forth this fruit, as kindly, as a good tree bringeth forth her fruit. For the soul having tasted Christ in an heavenly communion, so loves him, that to please him is a pleasure and delight to herself; and the more Christ Jesus comes into the soul by his Spirit, the more spiritual he makes her; and turns her will into his will, making her of one heart, mind, and will, with him.

So that, for a conclusion, this I say, That if the everlasting love of God in Jesus Christ be truly made known to your souls: according to the measure thereof, you shall have no need to frame, and force yourselves, to love and do good works; for your soul will ever stand bound † to love God, and to keep his commandments; and it will be your meat and drink to do his will. And truly this love of God will cut down self-love, and love of the

* A love of thanksgiving; bearing thankfulness in its nature.
† Or constrained, by the force of that love.

world; for the ſweetneſs of Chriſt's Spirit, will turn the ſweetneſs of the fleſh into bitterneſs, and the ſweetneſs of the world into contempt. And if you can behold Chriſt with open face, you ſhall ſee and feel things unutterable; and be changed from beauty to beauty, from glory to glory, by the Spirit of this Lord; and ſo be happy in this life, in your union with happineſs, and happy hereafter, in the full fruition of happineſs *: whither the Lord Jeſus Chriſt bring us all in his due time. *Amen.*

The CONCLUSION.

AND now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance amongſt all them which are ſanctified, Acts xx 32.

Neo. Well, Sir, at this time I will ſay no more; but that it was a happy hour, wherein I came to you, and a happy conference that we have had together: ſurely, Sir, I never knew Chriſt before this day. O what cauſe have I to thank the Lord for my coming hither, and my two friends as a means of it! And, Sir, for the pains that you have taken with me, I pray the Lord to requit you; and ſo, beſeeching you to pray the Lord to increaſe my faith, and to help my unbelief, I humbly take my leave of you, praying the God of love and peace to be with you.

Nom. And truly, Sir, I do believe that I have cauſe to ſpeak as much in that caſe as he hath; for though I have outſtript him in knowledge, and it may be alſo in ſtrict walking; yet do I now ſee, that my actions were neither from a right principle, nor to a right end; and therefore have I been in no better a condition than he. And truly, Sir, I muſt needs confeſs, I never have heard ſo much of Chriſt and the covenant of grace, as I have

* *i. e.* Of God himſelf in Chriſt.

done this day *. The Lord make it profitable to me; and I beseech you, Sir, pray for me.

Ant. And truly, Sir, I am now fully convinced, that I have gone out of the right way; in that I have not had regard to the law, and the works thereof, as I should: but, God willing, I shall hereafter (if the Lord prolong my days) be more careful how I lead my life; seeing the ten commandments are the law of Christ; and I beseech you, Sir, remember me in your prayers. And so, with many thanks to you for your pains, I take my leave of you, beseeching the grace of our Lord Jesus Christ to be with your spirit. *Amen.*

Evan. "Now the very God of peace, that brought again from the dead, our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant; make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, *Amen.* Heb. xiii. 20, 21. John viii. 36. If the Son make you free, you shall be free indeed. Gal v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free. Verse 13. Only use not your liberty for an occasion to the flesh, but by love serve one another. Chap vi 16. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Matth. xi. 15. I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes. 1 Cor. xvi. 10 I laboured more abundantly than they all; yet not I, but the grace of God that was with me. Psal. xxxvi. 11. Let not the foot of pride come against me."

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* This is here fitly put into the mouth of Nomista, the prevailing of legal principles and practices among legal professors, being much owing to legal preaching; the success whereof, is not to be wondered at, since it is a rowing with the stream of nature.

FINIS.

THE

MARROW

OF

MODERN DIVINITY.

PART SECOND.

TOUCHING

The most plain, pithy, and spiritual EXPOSITION of the TEN COMMANDMENTS, the examination of the heart and life by them, the reason why the Lord gave them, and the use that both unbelievers and believers are to make of them.

Profitable for any man, who either desires to be driven out of himself to Christ, or so to walk as that he may please Christ.

In a DIALOGUE betwixt

EVANGELISTA, a Minister of the Gospel.
NOMOLOGISTA, a Prattler about the Law. And,
NEOPHITUS, a young Christian.

By EDWARD FISHER,

AUTHOR of the FIRST PART.

To which is added.

An APPENDIX, containing the difference betwixt the LAW and the GOSPEL, by the same Author.

ALSO,

The TWELVE QUERIES which were proposed to the Twelve Marrow-men, by the Commission of the General Assembly of the CHURCH of SCOTLAND, 1721. With the Marrow-men's ANSWERS to said QUERIES.

1 Tim. i. 8. *We know that the Law is good, if a man use it lawfully.*

FALKIRK:
Printed and sold by PATRICK MAIR.
M.DCC.LXXXIX.

THE Marrow of the ſecond bone, is like that of the firſt, ſweet and good. The commandments of God are marrow to the ſaints, as well as the promiſes; and they ſhall never taſte the marrow of the promiſe, who diſtaſte the commandments. This little treatiſe breaketh the bone, the hard part of the commandments, by a plain expoſition, that ſo all, even babes in Chriſt, yea, ſuch as are yet out of Chriſt, may ſuck out and feed upon the marrow, by profitable meditation.

Sept. 6. 1648.

JOSEPH CARYL.

To the Right Honourable JOHN WARNER, Lord Mayor of the moſt renowned city of London, E. F. wiſheth a moſt plentiful increaſe of ſpiritual wiſdom, and all neceſſary graces for the diſcharge of his duty, to the glory of God, and the good of his people.

Right Honourable,

THE rod of God's judgments hath been now long upon us, which we by our manifold ſins have procured, according as it is ſaid concerning Jeruſalem, Jer. iv. 18. "Thy way and thy doings have procured theſe things unto thee." And have we any juſt ground to hope, that till the cauſe be taken away, the effect will ceaſe? Can we expect that the Lord will turn away his judgments, till we turn away from our ſins? And can we turn away from our ſins, before we know them? And can we come to know our ſins any otherwiſe than by the law? Doth not one apoſtle ſay, that "Sin is the tranſgreſſion of the law?" 1 John iii. 4 And doth not another apoſtle therefore ſay, that "By the law is the knowledge of ſin?" Rom. iii. 20. Surely then, a treatiſe wherein is ſhewn, what is required, and what is forbidden in every commandment of the law, and ſo conſequently what is ſin, muſt needs be for this cauſe very ſeaſonable. But yet alas! ſuch is the power of ſin, and the dominion of Satan in many mens hearts, that although there be never ſo many treatiſes written, nor never ſo many ſermons preached upon this ſubject, yet do they either remain wilfully ignorant of their ſins, or elſe tho' they know them, yet will they not forego them, but rather chuſe wilfully to wallow on in the mire of iniquity, ſo ſweet and dear are their ſins unto them. But what then, muſt they be ſuffered ſo to go on without reſtraint? No, God forbid. Such perſons as the law and love of God will not conſtrain, ſuch muſt the execution of juſtice reſtrain, upon ſuch muſt the penalty of the laws of the land,

land, (being grounded upon God's laws) be by the civil magiſtrate inflicted. And for this cauſe is it that the king is required, "When he ſitteth upon the throne of his kingdom, to write him a copy of the law of God in a book," Deut. xvii. 18. And for this cauſe it is that the civil magiſtrate is called, The keeper of both tables; for ſaith Luther, * God hath ordained magiſtrates, and other ſuperiors, and appointed laws, bounds, and all civil ordinances, that if they can do no more, yet at leaſt they may bind the divil's hands, that he rage not in his bond-ſlaves after his own luſt. And hence it is, that the apoſtle ſpeaking of the civil magiſtrate, ſaith, "If thou do that which is evil, be afraid, for he beareth not the ſword in vain," Rom. xiii. 14. Wherefore, right honourable, God having called you to wield the ſword of authoity in the moſt famous city of this kingdom, I, a poor inhabitant thereof, the author of this enſuing dialogue, have, through the advice and perſuaſion of ſome godly miniſters, and through the conſideration of the ſuitable-neſs of the ſubject with your place, been moved to take the boldneſs to offer this work to your worthy name and patronage, (not for that I do conceive your honour is ignorant of your duty, nor yet for that I ſee you to neglect your duty; for your Chriſtian integrity in your place, and your zealous forwardneſs to reform things amiſs by puniſhing of evil-doers, doth to me witneſs the contrary, but rather) to encurage your honour to continue your godly courſe in the ways of well doing, and to advance forward in paths of piety, being more ſwift in your motion now towards the end of your race (your year I mean). that ſo your maſter Chriſt, may have cauſe to ſay concerning you, as he once did concerning the church at Thyatira, "I know thy works, and charity, and ſervice, and faith, and thy works: and the laſt to be more than the firſt," Rev. ii. 19. Yea, and that it alſo may be ſaid concerning you, "Well done, thou good and faithful ſervant, thou haſt been faithful over a few things, I will

* Luther on Gal. p. 151.

will make thee ruler over many things, enter thou into the joy of thy Lord," Matth. xxv. 21.

And ſo moſt humbly begging of your Honour, that theſe my poor labours may be accepted, and that under your Honour's name, they may go forth into the world, and praying the Lord of power, and the God of all grace, to multiply his Spirit upon your Honour, with all the bleſſed fruits of the ſame, I take my leave, and reſt,

Your Honour's moſt

humble Servant to

be commanded,

E. F.

The Author to the well-affected Reader.

Good Reader,

I Do confeſs, there are ſo many both godly and learned expoſitions upon the ten commandments already extant, that it may ſeem needleſs to add any more unto that number. Nevertheleſs, I pray thee, do not think it impoſſible, but that God may by ſuch a weak inſtrument, as I myſelf am, ſhew his power in doing ſomething more, touching this ſubject, than hath yet been done. I do confeſs, I have had good helps from the labours of others, and have made much uſe thereof, eſpecially for matter, yet have I not confined my diſcourſe within the compaſs of what I have found in other books, but have from the warrant of the word of God, taken the boldneſs

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to enlarge it, both as touching the matter and manner, and eſpecially touching the application, wherein I have endeavoured to give both believers and unbelievers their diſtinct portion, by diſtinguiſhing betwixt the ten commandments, as they are the law of works, having the promiſe of eternal life, and the threatning of eternal death annexed to them, and ſo applying them to the unbeliever: and as they are the law of Chriſt, having the promiſe of eternal life, and the threatning of eternal death ſeperated from them, and ſo applying them to the believer. I have not denied, but acckowledged, yea, and proved, that the law of the ten commandments, truly expounded, are to be a perpetual rule of life to all mankind, yea, to believers themſelves; for though the Spirit of Jeſus Chriſt, do, according to his promiſe, write thislaw in their hearts, as their inward rule, yet, in regard that whilſt they live in this world, it is done but in part, they have need of the ten commandments to be unto them as an outward rule: for though the Spirit have begotten in them a love to this law, and wrought in them a willing diſpoſition to yield obedience thereunto, yet have they need of the law to be unto them as a glaſs, wherein they may ſee what the will of God is, and as a rule to direct them how to actuate their love and willingneſs, ſo that as a precious godly miniſter of Jeſus Chriſt truly ſaith, the Spirit within, and the law without, "Is a lamp unto their feet, and a light unto their paths," Pſal. cxix. 105.

But yet I do conceive, that expoſitors on the commandments ſhould not only endeavour to drive on their deſigns to that end, and there terminate their endeavours, as if there were no further uſe to be made of the law, neither in believers, nor in unbelievers, but they ſhould aim at a further end, an end beyond this, eſpecially in unbelievers, and that is to diſcover to them how far ſhort they come of doing that which the law requireth, that ſo they may not take up their reſt in themſelves, but haſten out of them-

themſelves, to Jeſus Chriſt; and that believers, by beholding their own imperfections, ſhould take occaſion to humble themſelves, and cleave the more cloſe unto him by faith.

For when by way of expoſition, it is only declared what is required, and what is forbidden, in every commandment, with exhortations, motives, and means to do thereafter, it hath been obſerved that divers both profane and mere civil honeſt people, upon the hearing or reading of the ſame, have concluded with themſelves, that they muſt either alter their courſe of life, and ſtrive and endeavour to do more than they have done, and better than they have done, or elſe they ſhall never be ſaved; and hereupon they have taken up a form of godlineſs, in hearing, reading, and praying, and the like, and ſo have become formal profeſſors, and therein have reſted, coming far ſhort of Jeſus Chriſt; yea, and believers themſelves have ſometimes taken occaſion thereby, to conceit that they muſt do ſomething towards their own juſtification and ſalvation.

Wherefore I, yet not I, by any power of mine own, but by the grace of God that is with me, have endeavoured not only to ſhew what is required, and what is forbidden in every commandment, but alſo, that it is impoſſible for any man, whether he be an unbeliever or a believer, to keep any one commandment perfectly: yea, or to do any one action or duty perfectly; that ſo by the working of God's Spirit in the reading of the ſame, men my be moved, not only to turn from being profane, or mere civil honeſt men, to be formal profeſſors, but that they may be driven out of all their own works and performances unto Jeſus Chriſt, and ſo become Chriſtians indeed; and that thoſe who are Chriſtians indeed, may thereby be moved to prize Jeſus Chriſt the more: and if the Lord ſhall be pleaſed to enable either myſelf, or any other man or woman, to make this uſe of this enſuing dialogue, then ſhall not my labour be in vain: but my heart's deſire and prayer to God ſhall be, that many may

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receive as much good by the marrow which is contained in this ſecond bone, as they ſay they have done by that which is contained in the firſt, that ſo God may be glorified, and their ſouls edified, and then I have my reward; only let me beg of thee, that (for what good thou receiveſt thereby) thou wilt beg at the throne of grace for me, that my faith may be increaſed, and ſo my love inflamed towards God, and towards man for God's ſake, and then I am ſure I ſhall keep the law more perfectly than I have yet done. The which that we may all do, the grace of our Lord Jeſus Chriſt be with all your ſpirits. *Amen.*

Thine in the Lord Jeſus Chriſt,

This 21ſt of September, 1648.

E. F.

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their cauſes than in themſelves, as water is more eminently in the element and fountain than in the ſtreams.

Try, and thou ſhalt find this author hath been at the well-head, and having received wherewithal to draw, hath thence made *occults occulars*, dark things clear, and maſſy things light; peruſe him well, and thou wilt be a gainer; for the expounder of ſecrets hath taught him. There are two grand teſtimonial diſcoveries of God in ſcripture, the one legal, the other evangelical, law and goſpel; the one lets us know what God is in himſelf, the other what he is in his Son to us. I find them both united in the xxth. of Exodus, where the laſt named hath the firſt place, as a preface to what ſhould follow; ſweet is that ſaying, "I am the Lord thy God." And ver. 3. "Thou ſhalt have none before me." What! that ſuch a ſaying ſhould be heard on mount Sinai, a mount that burnt with fire! That God ſhould ſpeak out himſelf as their own Lord, in thunderings and lightnings, with ſounds of terrible trumpets; that there ſhould be the face of a Sion on that mount, words of terror, and words of delight; words of pleaſure and diſpleaſure at once; a people of God's delight, and a God the delight of his people. Is not this the law evangelized? And will not this, O mortal wight! let thee ſee that his commandments are not grievous? *Quo levius mandatum eo gravius peccatum.* The more grievous then is the breach of them; is not this a tempering of frowns with ſmiles, weigh it wiſely and well: will you hear God the Lord ſpeak out to a people, I am thine once more? Then read Hoſ. iii. 2, 3. where you have a piece of goſpel like to this.

Captive woman bought for "fifteen pieces of ſilver, and an homer of barley, and an half homer of barley, thou ſhalt abide for me, thou ſhalt not be for another." So I will be for thee; as if God ſhould

ſay, "I conſent: ſay *Amen* to the contract or bargain, that I will be thy huſband, and thou ſhalt be my ſpouſe." So at the giving out of the law, God begins firſt with the relation that is between him and his people, *viz.* I am God, I made you, therefore think not much that I command you: I am your God, I ſerve you, will you not then ſerve me? I have ſaid, you ſhall command me, Iſa. xlv. 11. "Concerning the works of mine hands, command you me."

O that you would ſuffer me to command you, and you yourſelves yield obedience! God is the huſband, his people the ſpouſe, the wife of his youth, his firſt and only one, his firſt and laſt wife; and, as the author tells thee, huſbands and wives ſhould do for each other. I am thy God, ſaith the Lord, that hath done for thee, done great things for thee: I am he that brought thee out of Egypt, and bought thee out of bondage; thou haſt been a ſlave, but ſerve me, and I will make thee a king: thou haſt been a vaſſal to an earthly prince, a wicked nation and generation, but I will "reprove kings for thy ſake," 1 Chron. xvi. 21. And thou ſhalt rule nations with a rod of iron, Rev. ii. 26, 27. All this have I done for thee, and made ſure to thee: now hear what thou muſt do for me, thou ſhalt keep cloſe to me, "Have none other Gods beſides me." Notwithſtanding all this, *Is dat qui mandat, qui jubet, ille juvat.*

He gives who commands, and helps to perform what he commands. O bleſſed Maſter! woe to the man that ſerves an earthly mammon inſtead of thee. This, even this, made the father breathe out ſweetly, *Da Domine quod jubes, & jube quid vis.* Lord give me what thou requireſt from me, and then command what thou wilt. Moſes may preach law and a curſe to the ſtiff-necked Jews; and Chriſt may preach goſpel to the hard-hearted Phariſees; yet are they

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not drawn or driven. Sounds and ſyllables of a thouſand hills, and as many heavens, are alike fruitleſs and uſeleſs, if there be not a goſpel-ſpirit to give an omnipotent pull, and tranſlate the man out of his element.

Art thou a believer, and ſayeſt thou art free from the law? Art thou not under the law in a ſenſe? Conſider firſt the goſpel-love of Jeſus Chriſt, frees thee from the law as a curſer, but not from the law as a pedagogue. For, after a ſoul is brought home to Chriſt, though love be the immediate Lord that commands and conſtrains into the obedience of Chriſt, yet law is the mediate Lord, and love works by law, as the will of the loveliеſt Lord. Will not this conſideration ſweeten the ſoureſt precept?

Chriſt's love ſhed abroad in a ſoul, works upwards, and facilitates law; and though corrupt will, before Chriſt came, was a wicked tyrant, and luſt a lawleſs landlord, which brought the man under the law-curſe; yet Chriſt being come, brings the ſoul and whole man under the law's command, having firſt taken the law-road into his own hand, and broken and ſpent it on his own back

Hence the law which was forced by power, becomes fettering by love, Chriſt's own ſilken cord. Add to this, that the law leaves not off to be a rule of righteouſneſs, becauſe it gives not grace to obey; for then the goſpel ſhould be no rule of faith, becauſe it gives no grace to believe, and God requires no more than he gives, in the one or in the other.

Take a hint of the differences that is betwixt the law and the goſpel thus: Under the law, the covenant of works, one ſlip from the way of life bolteth the paradiſe-door againſt the offender; and into it again he cannot enter: the law knows no ſuch thing as repentance, Gal iii 10. Deut xxvii. 26.

But the covenant of grace, being made with a poor undone ſinner, a ſlip, an act of unbelief, doth not

forefeit the mercy of the covenant; the covenant ſtands firm, that there may be a repetition of grace ſtill: and though a gracious child ſhould ſin againſt a gracious father, yet can he not ſin the unpardonable ſin, and ſin away an eternal prieſt and covenant out of heaven.

Secondly, The law ſtints the meaſure of thy obedience, even to the higheſt degree: thy whole ſoul, might and ſtrength, any leſs is the forefeiting of the life that is laſting, everlaſting, but the covenant of grace ſtints no weak ſoul; Chriſt's racks not crying out, "The ſtrongeſt faith, or none at all." Many who were poor bruiſed reeds on earth, are now mighty cedars, high, tall, green, growing on the banks of the river of life.

What then if Adam be the firſt in heaven, and David be but as he deſired, the keeper of the door, yet his ſeeing the throne, and the Lamb that ſits thereon, is enough to him.

In a word, the theme or ſubject of this treatiſe is (as Paul ſpeaks) holy and ſpiritual, the manner and method of handling of it, very ſavoury, familiar and plain. Reader bleſs thou the Lord, that thou liveſt in a land of light and life, and bleſs God for this author, who hath like the bee, painfully fetched this honey out of various flowers, and at laſt brought it into this hive, farewel in the Lord.

Thine if thou be Chriſt's,

From my ſtudy in Bride's church-yard, September 22, 1648.

S. MOOR.

To the READER.

IT is reported of Linacrus, reading a ſermon of Chriſt's in the mount, and conſidering the converſation of men in the world *, ſaid, "Either this is not God's goſpel, or we are not God's people" Look abroad into the world, and, (if thine eye be not carnal) thou wilt find that moſt men live without God in the world, many having conſcience of divine power, yet few knowing God in Chriſt; ſome ignorant for want of teaching, others ignorant for want of will to be taught; a price they have (as Solomon ſaith) in the hand to get wiſdom, but they have no heart to it, deſpiſing knowledge †, and hating it, caſting it at their heels, Pſal. l. 17. Some knowing, but not doing; others knowing, and doing ſomething materially good, theologically evil, yet repoſing the weight of their ſouls upon the crazy bottom of their duties; ignorance of the ſpiritual ſenſe of the law, and of the right uſe of it, appertaining unto unbelievers and believers, is a main ground of the latter.

This treatiſe will help thee to underſtand both; and as in Ezekiel's viſion, *Rota erit in rota;* thou haſt goſpel in the law, and law in the goſpel.

Art thou in thy ſins, and out of Chriſt? Here thou mayeſt ſee the exorbitancies of each wheel, both of ſoul and body, and that all thy doings are a ladder too ſhort to reach heaven. O happy thou, did thy ſoul fathom her own miſery! Wert thou more out of love with thyſelf, thou wouldſt be more in love with Chriſt? Were thy ſelf-confidences levelled, thy breathings after Chriſt would be more earneſt; thy leanings upon Chriſt with greater confidence.

Art thou in Chriſt? Here thou mayeſt ſee what uſe thou art to make of the law; lawleſs profane liberty

* Eph. ii. 12. † Prov. xvii. 7.

liberty ought not to be by thee pleaded for, or practiſed. *Tace lingua loquere vitæ.* Indeed many a man's life ſpeaks what he is, though his tongue be ſilent; like Eraſmus's ruffian, that carried by the one ſide a gay gilded Teſtament, and by the other ſide a good bottle of ſack. Many that hear much, and talk more, having God's law in their mouths, yet hating to be reformed. Chriſtian, it is thy duty to endeavour to keep the whole law of God. The goſpel requires obedience as well as the law: yea, the goſpel wills no leſs inward or outward holineſs than the law: and if thy nature be ſpiritualized, though thou be not able, yet thou wilt be willing to obey the law of God in the higheſt degree, and thy coming ſhort of goſpel-ſervice, will call for thy laying out of goſpel-ſorrow. Whoever thou art, take heed of being wedded to thine own blindneſs; if thou be'eſt blind, thou art blind at noon-day; thou and I have cauſe to bleſs God for his aſſiſting grace vouchſafed unto this author, who (I dare ſay) knows much of God, and therefore not a little of himſelf. The bleſſing of heaven go along with his labours; this is, and ſhall be the earneſt prayer of,

Thine affectionate Servant

in the goſpel,

JOHN CRADOCOT.

Reader,

EVery thing is, and is to be judged*, not according to its out-ſide and appearance, but according to its more hidden and inward being. Therefore the Stoics call the ſoul, *To pan hommis*, the all of man, or all the man: and Solomon, ſpeaking of the evil-eyed, or

* John vii. 2.

or envious man, says of him, Prov. xxiii. 7. "As he thinketh in his heart, so is he." And the lawyers say of the law, *Mens legis est lex*, the mind or meaning of of the law, is the law: They then which acquaint thee with things in this kind, should be most acceptable and welcome to thee, among which thou mayest reckon this author for one; who hath fished out the meaning and use of the law, in which, as in a glass, thou mayest see (if thou forget not) what manner of man thou oughtest to be, in thy conversatation, towards God, toward thyself, and towards others. The * ten commandments, or ten words, (which Christ contracted into two, Matth. xxii. 40. and which are wrapt up in this one word, LOVE) tho' for the letter of them, they take up but a little room, yet they are, in their meaning, exceeding broad and comprehensive; and though the letter be the word of God, it is the spirit, or inward meaning, which is the will and mind of God; not as if there were any thing in the letter, which was not in the meaning, but that the meaning is of far larger extent than the words do express; now the meaning being exprest so briefly, and in so few words, became obscure †; and hence it was, that the Scribes, Pharisees and lawyers, were so much in the dark, as to the meaning of the law, supposing that there had not been any *sub intelligitur* at all. Now, lest thou, reader, shouldst stumble at the same stone, here's a light to guide thee. I shall say no more, for the wine is so good, that it needs no bush, only to tell thee, that 'tis here to be sold.

RALPH VENNING.

* Decalogue.

† Qui brevis erit, obscurus erit.

THE MARROW OF MODERN DIVINITY.

PART II.

INTERLOCUTORS.

EVANGELISTA, a Miniſter of the goſpel.
NOMOLOGISTA, a Pratler of the law. And,
NEOPHITUS, a young Chriſtian.

Neo. SIR, here is our neighbour Nomologiſta, who as I ſuppoſe, is much miſtaken, as touching a point that he and I have had ſome conference about; and becauſe I found you ſo ready and willing to inform and inſtruct me, when I came to you with my neighbour Nomiſta and Antinomiſta, I have preſumed to intreat him to come along with me to you; aſſuring both myſelf and him, that we ſhall be welcome to you, and that you will make it appear he is deceived.

Evan. You are both of you very kindly welcome to me, and as I have been willing to give you the beſt inſtruction, when you were formerly with me; even ſo, God willing, ſhall I be now: wherefore I pray you let me underſtand what the point is, wherein you do conceive he is miſtaken.

Neo. Why Sir, this is the thing. He tells me he is perſuaded that he goes very near the perfect fulfilling the law of God; but I cannot be perſuaded to it.

Evan. What ſay you, neighbour Nomologiſta, are you perſuaded?

Nom. Yea, indeed Sir, I am ſo perſuaded, for whereas you know the firſt commandment is, "I am the Lord thy God, thou ſhalt have none other Gods be-

before my face." I am confident I have the only true God for my God, and none others.

And whereas the second commandment is, "Thou shalt not make to thyself any graven image," &c. I tell you truly, I do defy all graven images, and do count it a great folly in any man, either to make them. or worship them.

And whereas the third commandment is, "Thou shalt not take the name of the Lord thy God in vain." It is well known that I am no swearer, neither can I abide to hear others to swear by the name of God.

And whereas the fourth commandment is, "Remember that thou keep holy the sabbath-day." I am sure I do very seldom either work or travel on that day; but do go to the church both forenoon and afternoon; and do both read, and hear the word of God read, when I come home.

And whereas the fifth commandment is, "Honour thy father and thy mother," &c. I thank God, I was very careful to do my duty to my parents when I was a child.

And whereas the sixth commandment is, "Thou shalt not kill." I thank God I never yet murdered either man, woman, or child; and I hope, I never shall.

And whereas the seventh commandment is, "Thou shalt not commit adultery." I thank God, I was never given to women; God hath hitherto kept me from committing that sin, and so I hope he will do, whilst I live.

And whereas the eighth commandment is, "Thou shalt not steal." I do not remember that ever I took the worth of twelve-pence of any man's goods in all my life.

And whereas the ninth commandment is, "Thou shalt not bear false witness against thy neighbour." I thank God, I do abhor that sin, and was never guilty of it in all my life.

And

And whereas the tenth commandment is, "Thou shalt not covet." I thank God, I never coveted nothing but what was mine own in all my life.

Evan. Alas! neighbour Nomologista, the commandments of God have a larger extent than it seems you are aware of; for it seems you do imagine that the whole moral law is confined within the compass of what you have now repeated; as though there were no more required or forbidden, than what is expressed in the words of the ten commandments; as though the Lord required no more but the bare external, or actual performance of a duty; and as though he did forbid no more than the bare abstinence and gross acting of sin. The very same conceit of the law of God the Scribes and Pharisees had: and therefore it is no marvel though you imagine you keep all the commandments even as they did.

Nom. Well, Sir, if I have been deceived, you may do well to instruct me better.

Evan. I shall endeavour to do it with all my heart, as the Lord shall be pleased to enable me. And because I begin to fear that it is not your case alone to be thus ignorant of the large extent, and the true sense and meaning of the law of God; I also begin to blame myself, for that I have not taken occasion to expound the commandments in my public ministry, since I came amongst you; and therefore I do now resolve, by the help of God, very speedily to fall about that work; and I hope I shall then make it appear unto you, that the * ten commandments are but an epitomy or an abridgment of the law of God, and that the full exposition thereof is to be found in the books of the prophets and apostles, called the Old and New Testament.

Neo. Indeed, Sir, I have told him that we must not stick upon the bare words of any of the ten commandments, nor rest satisfied with the bare literal sense,

* Exod. xxxiv. 27.

ſenſe, but labour to find out the full expoſition and true ſpiritual meaning of every one of them, according to other places of holy ſcripture.

Evan. If you told him ſo, you told him that which is moſt true; for he that would truly underſtand and expound the commandments, muſt do it according to theſe ſix rules.

Firſt, He muſt conſider that every commandment * hath both a negative and an affirmative part contained in it; that is to ſay, where any evil is forbidden, the contrary good is commanded; and where any good is commanded; the contrary evil is forbidden; for ſaith Urſinus's catechiſm, † "The law-giver doth in an affirmative commandment comprehend the negative; and contrariwiſe, in a negative he comprehendeth the affirmative."

Secondly, He muſt conſider that under one good action commanded, or one evil action forbidden, ‡ all of the ſame kind or nature are comprehended; yea, all occaſions and means leading thereunto; according to the ſaying of judicious Virell, "The Lord minding to forbid divers evils of the ſame kind, he comprehendeth them under the name of the greateſt."

Thirdly, He muſt conſider that the law of God is ſpiritual, reaching to the very heart or ſoul, and all the powers thereof, || for it chargeth the underſtanding to know the will of God; § it chargeth the memory to retain, and the will to chuſe the better, and to leave the worſe; it chargeth the affections to love the things that are to be loved, and to hate the things that are to be hated, and ſo bindeth all the

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* Pſal. xxxiv. 14. † Page 529.

‡ Grounds of religion, page 207.

|| Rom. vii. 14 Matth. v. 27.

§ Dod on the Com. page 24.

powers of the ſoul to obedience, as well as the words, thoughts and geſtures.

Fourthly, He muſt conſider, that the law of God muſt not only be the rule of our obedience, but it muſt alſo be the reaſon of it; we muſt not only do that which is there commanded, and avoid that which is there forbidden, but we muſt alſo do the good, becauſe the Lord requireth it, and avoid the evil, becauſe the Lord forbiddeth it; * yea, and we muſt do all that is delivered and preſcribed in the law, for the love we bear to God; the love of God muſt be the fountain, the impulſive and efficient cauſe of all our obedience to the law.

Fifthly, He muſt conſider, that as our obedience to the law muſt ariſe from a right fountain, ſo muſt it be directed to a right end, and that is, that God alone may be glorified by us; for otherwiſe it is not the worſhip of God, but hypocriſy, ſaith Urſinus's catechiſm †; ſo that according to the ſaying of another godly writer ‡, the final cauſe, or end of all our obedience, muſt be God's glory; ‖ or which is all one, that we may pleaſe him: for in ſeeking to pleaſe God, we glorify him, and theſe two things are always co-incident.

Sixthly, He muſt conſider that the Lord doth not only take notice what we do in obedience to his law, but alſo after what manner we do it: and therefore we muſt be careful to do all our actions after a right manner, *viz.* humbly, reverently, willingly and zealouſly.

Neo. I beſeech you, Sir, if you can ſpare ſo much time, let us have ſome brief expoſition of ſome, if not of all the commandments, before we go hence, according to theſe rules.

Evan. What ſay you, neighbour Nomologiſta, do you deſire the ſame?

* Urſin. Cat. p. 37.
† Page 518. ‡ Mr Whateley God's huſb. p. 120.
‖ 1 Cor. x. 31.

Neo. Yea, Sir, with all my heart, if you pleaſe.

Evan. Well then, although my occaſions at this time might juſtly plead excuſe for me: yet, ſeeing that you do both of you deſire it, I will for the preſent diſpenſe with all my other buſineſs, and endeavour to accompliſh your deſires, according as the Lord ſhall be pleaſed to enable me: and therefore I pray you underſtand and conſider, That in the firſt commandment there is a negative part expreſſed in theſe words, "Thou ſhalt have none other Gods before my face." And an affirmative part included in theſe words, "But thou ſhalt have me only for thy God." For if we moſt have none other for our God, it implies ſtrongly, that we muſt have the Lord for our God.

Neo. I pray you, Sir, begin with the affirmative part; and firſt tell us, what the Lord requireth of us in this commandment?

COMMANDMENT I.

Evan. In this firſt commandment, the Lord requireth the duty of our hearts or ſouls, Prov. xxiii. 26. That is to ſay, of our underſtandings, wills, and affections, and the effects of them.

Neo. And what is the duty of our underſtandings?

Evan. The duty of our our underſtandings is to know God *, 1 Chron. xxviii. 9. Now, the end of knowledge is but the fulneſs of perſuaſion, even a ſettled belief, which is called faith, ſo that the duty of our underſtandings is, ſo to know God, as to believe him to be according as he hath revealed himſelf to us in his word and works, Heb. xi. 6.

Neo. And how hath the Lord revealed himſelf to us in his word?

Evan. Why, he hath revealed himſelf to be moſt wiſe,

* Andr. on the Com. p. 125.

wise, Rom. xvi 27. Most mighty, Deut. vii. 21. Most true, Deut. xxxii. 4. Most just, Neh. ix. 33. And most merciful, Psal. cxlv. 8.

Neo. And how hath he revealed himself to us in his works?

Evan. He hath revealed himself in his works to be the Creator of all things, Exod. xx. 11. And the preserver of all things, Psal. xxxvi. 6. And the governor of all things, Psal. cxxxv. 6. And the giver of every good gift, James i. 17.

Neo. And how must our knowledge of God, and our belief in him, be expressed by their effects?

Evan. We must express, that we know and believe God to be according as he hath revealed himself in his word and works, by our remembering and acknowledging him whensoever there is occasion for us so to do.

As for example. When we read or hear those judgments that the Lord in his word hath threatned to bring upon us for our sins *, we are to express, that we do remember and acknowledge him to be most mighty, true and just, by our fearing and trembling thereat, Psal. cxix. 120. Hab. iii. 16. And when we read or hear of blessings, that the Lord in his word hath promised to bestow upon us for our obedience †, then we are to express, that we do remember and acknowledge him to be most true, and merciful, by our obedience unto him, and by our trusting in him, and relying upon him, Gen. xxxii. 9. And when we behold the excellent frame of heaven and earth, and the creatures contained therein, then we are to express, that we do remember and acknowledge the Lord to be the Creator and Maker of them all, by our praising and magnifying his name, Psal. cvi. 5. and cxxxix. 14. And when the Lord doth actually inflict any judgment upon us, then we are to express that we do remember and acknowledge him to be the governor of all things, and

* Deut. xxviii. 16. † Deut. xxviii. 2.

and moſt mighty, wiſe, and juſt, by humbling ourſelves under his mighty hand, 1 Pet. v. 6 And by judging ourſelves worthy to be deſtroyed for our iniquities, Ezek. xxxvi 31. And by bearing the puniſhment thereof, Lev xxvi. 41. with willing, patient, contented ſubmiſſion to his will and pleaſure, Pſal. xxxix. 9. And when the Lord doth actually beſtow any bleſſing upon us, then we are to expreſs, that we do remember and acknowledge him to be the moſt merciful Giver of every good gift, by our humbly acknowledging that we are unworthy of the leaſt of his mercies Gen xxxii. 10. and in giving him thanks for all things, 1 Theſſ. v. 18. And thus have I ſhewed unto you, what is the duty of our underſtandings.

Neo. I pray you, Sir, let us in the next place hear what is the duty of our wills.

Evan. The duty of our wills is to chuſe the Lord alone for our portion, Pſal. xvi. 5. and cxix. 57.

Neo. And how muſt we expreſs that we have choſen the Lord for our portion?

Evan. By our loving him with all our hearts, with all our ſouls, and with all our might, Deut. v. 6.

Neo. And how muſt we expreſs, that we do thus love the Lord?

Evan. We muſt expreſs that we do thus love the Lord, by the acting of our other affections, as by our deſire of moſt near communion with him, Phil. i. 23. and by our delighting moſt in him, Pſal. xxxvii. 4. and by our rejoicing moſt in him, Phil. iv. 4. and by our fearing moſt to offend him, Matth. x. 28. and by our ſorrowing moſt for offending him, Luke xxii. 62. and by being moſt zealous againſt ſin, and for the glory of God, Rev. iii. 19. And thus have I ſhewed you what the Lord requireth in the affirmative part of this commandment.

Neo. I pray you, Sir, proceed to the negative part, and ſhew us what the Lord forbiddeth in this commandment.

Evan. In this first commandment is forbidden ignorance of God, Jer. iv. 22. and so also is unbelief, or doubting of the truth of God's word, Isa. vii. 9. And so also is the want of fearing the threatnings of God, Deut. xxviii. 58. And the fearing the threatnings of men, either more, or as much as the threatnings of God, Isa. li. 12, 13. And so also is the want of trusting unto, or relying upon the promises of God, Luke xii. 29. And the trusting or relying upon ourselves, mens promises, or any other thing either more, or as much as we do upon God, Jer. xvii. 5. Luke xii 20. And so also is the want of acknowledging the hand of God in the time of affliction, Isa. xxvi. 11. And acknowledging that the road can smite without the hand of God, John xix. 11. And so also is the the want of humbling ourselves before the Lord, Dan. v. 22. and pride of heart, Prov. xvi 5. And so also is impatience, and discontentedness under the chastning hand of God, Exod. xvii. 2 And not returning unto him that smitteth us, Isa. ix. 13. And so also is our forgetfulness of God, in not acknowledging his merciful and bountiful hand in reaching forth all good things unto us in the time of prosperity, Psal. lxxviii. 11. Deut xxxii. 18. And so also is our sacrificing to our own nets, Hab. i. 16. In ascribing the coming in of our riches to our own care, pains, and diligence in our callings, Deut. viii. 17 And so also is unthankfulness to the Lord for his mercies, Rom. i. 21. And so also is our want of love to God, 1Cor. xvi. 22. And our loving any creature either more than God, or equal with God, Matth. x 37. And so also is our want of desiring his presence, Job xxi. 14. And our desiring the presence of any creature either more or so much as God, Prov. vi. 25. And so also is our want of rejoicing in God, Deut. xxviii. 47. And our rejoicing either more, or as much in any thing as in God, Luke x. 20. And so also is our want of fearing to offend God, Jer. v. 22. And our fearing to offend any

any mortal man, either more, or as much as to offend God, Prov. xxix. 25. And so also is our want of sorrow and grief for offending God, 1 Cor. v. 2. And our sorrowing more, or as much for any worldly loss, or cross, as for our sinning against God, 1 Thess. iv. 15. And so also is our want of zeal, or our luke-warmness in the cause of God and his truth, Rev. iii. 16. And our corrupt, blind, and undiscreet zeal, Luke ix. 55. And thus have I shewed unto you, what the Lord requireth, and what he forbiddeth in this commandment: And now neighbour Nomologista, I pray you tell me whether you keep it perfectly or no?

Nom. Sir, before I tell you that, I pray you tell me how you prove that the Lord in this commandment doth require all these duties, and forbid all these sins?

Evan. First, I know that the Lord in this commandment doth require all these duties, because no man can truly have the Lord for his God, except he hath chosen him for his portion; and no man can truly chuse the Lord for his portion, before he truly know him; and he that doth truly know God, doth truly believe both his threatenings and his promises: and he that doth truly believe the Lord's threatenings, must needs needs fear and tremble at them: and he that doth truly believe the Lord's promises, must needs truly love him, for faith doth always produce and bring forth love; and whosoever doth truly love God, must needs desire near communion with him; yea, and fear to offend him; yea, and sorrow for offending him; yea, and be zealous for his glory.

Secondly, I know that all these sins are forbidden in this commandment, because that whatsoever the mind, will, and affections of men, are set upon, or carried after, either more, or as much, as after God, that is another god unto them: and therefore if a man

ſtand in fear of any creature, or fear the loſs of any creature, either more than God, or equal with God, he makes that creature his god; and if he truſt unto, and put confidence in any creature, either more than in God, or equal with God, that creature is his god: and hence it is, that the covetous man is called an idolater, Eph. v. 5. for that he maketh gold his hope, and faith to the fine gold, "Thou art my confidence," Job xxxi. 24. And if any man be proud of any good thing he hath, and do not acknowledge God to be the free Giver and Beſtower of the ſame; or if he be impatient and diſcontented under the Lord's correcting hand, he makes himſelf a god; and if a man ſo love any creature, as that he deſires it being abſent, or delights in its being preſent, either more than God, or equal with God, that creature is another god unto him. And hence it is, that voluptuous men are ſaid to make their belly their god, Phil. iii 19. In a word, whatſoever the mind of man is carried after, or his heart and affections ſet upon, either more, or as much as upon God, that he makes his god. And therefore, we may undoubtedly conclude, that all the ſins before mentioned, are forbidden in this commandment.

Nom. Then believe me, Sir, I muſt confeſs that I come far ſhort of keeping this commandment perfectly.

Evan. Yea, and ſo we do all of us, am I confident; for have not every one of us ſometimes queſtioned in our hearts, whether there be a God or no? And as touching the knowledge of God, may not we all three of us truly ſay with the apoſtle, 1 Cor. xiii. 9. "We know in part." And which of us hath ſo feared and trembled at the threatenings of God, and at the ſhaking of his rod, as we ought? Nay, have we not feared the frowns, threats, and power of ſome mortal man, more than the frowns, threats, and power of God? It is well, if it have not appeared by our chuſing to obey man rather than God: and which of us both

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ſo truſted unto, and relied upon the promiſes of God, in time of need, as he ought. Nay, have we not rather truſted unto, and relied upon men and means, than upon God? Hath it not been manifeſted by our fearing of poverty, and want of outward things, when friends, trading, and means begin to fail us, though God hath ſaid, "I will not fail thee, nor forſake thee," Heb. xiii. 5. And which of us hath ſo humbled ourſelves under the chaſtiſing and correcting hand of God, as we ought: nay, have we not rather expreſſed abundance of pride, by our impatience and diſcontentedneſs, and want of ſubmitting to the will of God; and by our quarrelling and contending with his rod. And which of us hath ſo acknowledged God in the time of proſperity, and been ſo thankful unto him for his bleſſings, as we ought? Nay, have we not rather at ſuch times forgotten God, and ſacrificed to our own nets, ſaying in our hearts, if not alſo with our mouths, "I may thank mine own diligence, care, and pains-taking, or elſe it had not been with me as it is?" And which of us hath ſo manifeſted our love to God, by our deſire of near communion with him in his ordinances, and by our deſire to be diſſolved and to be with him, as we ought? Nay, have we not rather expreſſed our great want of love to him by our backwardneſs to prayer, reading, hearing his word, and receiving the ſacrament, and by our little delight therein, and by our unwillingneſs to die? Nay, have we not manifeſted our greater love to the world, by our greater deſires after the profits, pleaſures, and honours of the world, and by our greater delight therein than in God? Or, which of us have ſo manifeſted our love to God, by our ſorrow and grief for offending him as we ought? Nay, have we not rather manifeſted our greater love to the world, by our ſorrowing and grieving more for ſome worldly loſs or croſs, than for offending God by our ſins? Or which of us have ſo manifeſted our love to God, by being

being so zealous for his glory as we ought? Nay, have we not rather expressed greater love to ourselves, in being more hot and fiery in our own cause than in God's cause? And thus have I endeavoured to satisfy your desires concerning the first commandment.

Neo. I beseech you, Sir proceed to do the like concerning the second commandment, and first tell us how the first and second commandment differ, the one from the other.

COMMANDMENT II.

Evan. Why as the first commandment teacheth us to have the true God for our God, and none other; so the second commandment requireth that we worship this true God alone, with true worship: and in this commandment likewise there is a negative part expressed in these words, "Thou shalt not make to thyself any graven image," *&c.* And an affirmative part included in these words, "But thou shalt worship "me only and purely, according to my will revealed "in my word."

Neo. I pray you then, Sir, begin with the affirmative part, and tell us what be the means of God's worship prescribed in his word.

Evan. If we look into the word of God, we shall find that the ordinary means and parts of God's worship, are invocation upon the name of God, ministry and hearing of the word of God, administration and receiving the sacraments, with all helps and furtherances to the right performance of the same.

But to declare this more particularly *, First of all, Prayer both public and private is required in God's word, as you may see, 1 Tim. ii. 8. Acts ii. 21, 22. Dan. vi. 10. *Secondly*, Reading the word, or hearing it read, both publickly and privately is required in God's

* Elton and Downham on the second Com.

God's word, as you may see, Rev. i. 3. Deut. v. 6. *Thirdly*, Preaching, and hearing of the word preached, is required in the word of God, as you may see, 2 Kings iv. 1. 1 Thess ii. 13. *Fourthly*, The administration and receiving the sacrament, is required in the word of God, as you may see, Matth. iii. 6. Matth. xxvi. 26. 1 Cor. x. 16. *Fifthly*, Praising of God, in singing of psalms, both publickly and privately, is required in the word of God, as you may see, Col. iii. 16. James v. 13. *Sixthly*, Meditation in the word of God, is required in the word of God, as you may see, Psal. i. 2. Acts xvii. 11. *Seventhly*, Conference about the word of God, is required in the word of God, as you may see, Mal. iii. 16. And *Lastly*, For the better fitting and stirring us up to the right performance of these duties, religious fasting *, both in public and in private, is required in the word of God, as you may see, Joel i. 14. Joel ii. 15. And so also is a religious vow, or free promise made to God, to perform some outward work, or bodily exercise for some end, as you may see, Eccl. v. 3, 4. And thus have I shewed you what be the means of God's worship which he hath prescribed in his word.

Neo. I pray you, Sir, then proceed to the negative part, and tell us what the Lord forbiddeth in this commandment?

Evan. Well then, I pray you understand, that in this commandment is forbidden neglecting of prayer, as you may see, Psal. xiv. 4. And so also is absenting ourselves from the hearing of the word preached, or any other ordinance of God, when the Lord calls us thereunto, as you may see, Luke xiv. 18, 19, 20. And so also is our rejecting the sacrament of baptism, as you may see, Luke vii. 30. And so also is our slighting the sacrament of the Lord's supper, as you may see, 2 Chron. xxx. 10. And so also is the slighting and omitting any of the other fore-named duties, as you may

* Elton on the Com. Page 43.

may see, Psal x. 4. John iii 31. Isa. xxii. 12, 13, 14. And so also is praying to saints and angels, as you may see, Isa lxiii. 16. Rev. xix. 10. And so also is the making of images for religious uses, as you may see, Lev. xix. 4. And so also is the representing God by an image, as you may see, Exod. xxxii. 8, 9. And so also is all carnal imaginations of God in his worship, as you may see, Acts xvii. 29. And so also is all will-worship, or the worshipping of God according to our own fantasy, as you may see, 1 Sam. ix. 10, 13. Col. ii. 23. And thus have I shewed unto you both what the Lord requireth, and what he forbiddeth in this commandment: and now, neighbour Nomologista, I pray you tell me whether you keep it perfectly or no.

Nom. Yea, Sir, I am persuaded that I go very near it. But I pray you, Sir, tell me how you do prove that all these duties are required, and all these sins forbidden in this commandment.

Evan. For the proof of this, I pray you consider, that the worshipping of false gods is flatly forbidden in the negative part of this commandment, in these words, "Thou shalt not bow down thyself to them, nor serve, nor worship them," Exod. xx. 5. And the worshipping of the true God, is implied and expressed in these words, Matth iv. 10. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Nom. But Sir, how do you prove that these duties which you have named, are parts of God's worship?

Evan. For answer hereunto, I pray you consider, * that to worship God is to tender up that homage and respect that is due from a creature to a Creator; now, in prayer we are said to tender up this homage unto him, and to manifest our profession of dependance upon him for all the good we have, and acknowedge him

* Borrough's Gospel-worship, page 27.

him to be author of all good; and indeed prayer is such a great part of God's worship, that sometimes in scripture it is put for the whole worship of God: "He that calls upon the name of the Lord, shall be saved," Rom. x. 13. That is, * he that worships God aright. Jer. x. 25. "Pour out thy wrath upon the heathen that know thee not, and on the families that call not upon thy name:" that do not pray, that do not worship God.

And that hearing the word is a part of God's worship, is manifest, because that in hearing, we do manifest our dependancy upon God, for knowing his mind, and the way to eternal life: every time we come to hear the word of God, † if we know what to do, we do this much, we profess that we depend upon the Lord God for the knowing of his mind, and the way and rule to eternal life: and besides, herein also we come to wait upon God in the way of ordinance, to have that good conveyed unto us by way of an ordinance, beyond what the thing itself is able to do, therefore this is worship. And that the receiving the sacrament is a part of God's worship, it is manifest, in that when we come to receive these holy signs and seals, we come to present ourselves before God, and come to God for a blessing in communicating unto us some higher good, than possibly those creatures that we have to deal with, ‡ are able of themselves to convey to us; we come to God to have communion with him, and that we might have the blessing of the covenant of grace conveyed unto us through these things; and therefore when we come to be exercised in them, we come to worship God. The like we might say of the rest of the duties before-mentioned, but I hope this may suffice to satisfy you, that they are parts of God's worship.

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* Borrough's Gospel-Worship, Page 272.
† Ibid. Page 163. ‡ Ibid. Page 127.

Nom. But Sir, you know that in this commandment, there is nothing expreſsly forbidden, but the making and worſhipping of images, and therefore I queſtion whether all thoſe other ſins that you have named be likewiſe forbidden.

Evan. But you muſt know, that when the Lord condemneth the chief or greateſt and moſt evident kind of falſe worſhip, namely, the worſhip of God at, or by images, it is manifeſt that he forbiddeth alſo the other kinds of falſe worſhip, ſeeing this is the head and fountain of all the reſt: wherefore, whatſoever worſhips are inſtituted by men, * or do any way hinder God's true worſhip, they are contrary to this commandment.

Nom. Well, Sir, though that theſe things be ſo, yet, for all that, I am perſuaded I go very near the keeping of this commandment; for I do conſtantly perform the moſt of theſe duties, and am not guilty of doing the contary.

Evan. But you muſt know, that for the worſhipping of God aright, it is not only required that we do the good which he commandeth, and avoid the evil that he forbiddeth; but alſo that we do it in obidience to God, to ſhew that we acknowledge him alone to be the true God, who hath willed this worſhip to be thus done unto him: ſo that, as I told you before, the word of God muſt not only be the rule of our actions, but alſo the reaſon of them; we muſt do all things which are delivered and preſcribed in the commandments, † even for the love we bear to God, and for the deſire we have to worſhip him; for except we ſo do them, we do them, not according to the ſentence and preſcript of the law, neither do we pleaſe God therein. Wherefore, though you have prayed and heard the word of God, and received the ſacrament, and done all the reſt of the fore-named duties, yea, and tho' you have not done the contrary, yet if all this hath been either becauſe

* Urſin. Cat. Page 540. † Ibid. p 528.

cauſe the laws of the kingdom require it, or in more obedience to any ſuperior, or to gain the praiſe or eſteem of men, or if you have any way made yourſelf your higheſt end, you have not obeyed nor worſhipped God therein: for, ſaith a judicious writer, * "If any man ſhall obſerve theſe things in mere obedience to the king's laws, or thereby to pleaſe holy men, and not through an immediate reverence of that heavenly Majeſty who hath commanded them, that man's obedience is non-obedience: his keeping of theſe laws, is no keeping of them." Becauſe the main thing here intended, is neglected, which is the ſetting up God in his heart; and that which is moſt of all abhorred, is practiſed, *viz.* The "fear of God taught by the precepts of men," Iſa. xxix. 13. And to this purpoſe, that worthy man of God, hath this ſaying, † "Take heed, ſaith he, that the praiſes of men be not thy higheſt end that thou aimeſt at; for if it be, thou worſhippeſt men, thou doſt make the praiſe of men to be thy god; for whatſoever thou doſt lift up in the higheſt place, that is thy god, whatſoever it be: wherefore, if thou lifteſt up the praiſe of men, and makeſt that thy end, thou makeſt that thy god; and ſo thou art a worſhipper of men, but not a worſhipper of God.

Again, ſaith he, Take heed of making ſelf thy end. That is, take heed of aiming at thine own peace, and ſatisfying thine own conſcience in the performance of duties. It is true, ſaith he, when we perform duties of God's worſhip, we may be encouraged thereunto by the expectations of good to ourſelves, yet we muſt look higher, we muſt look at the honour and praiſe of God; it is not enough to do it merely to ſatisfy conſcience; thy main end muſt be that thou mayeſt by the performance of the duty be fitted to honour the name of God, otherwiſe we do them not for God, but for

* Dr Mayer in his Cat. page 193.
† Mr Borrough's Goſpel Worſhip, page 72.

ourſelves, which the Lord condemneth, Zech. vii 5, 6. And now, neighbour Nomologiſta, I pray you let me aſk you once again, whether you think you keep this commandment perfectly or no.

Nom No, believe me Sir, I do now begin to fear I do not.

Evan. If you make any queſtion of it, I would intreat you to conſider with yourſelf, whether you have not gone to the church on the Lord's day to hear the word of God, and to receive the ſacrament, and do other duties, becauſe the laws of the kingdom require it; or, becauſe your parents, or maſters have required it; or becauſe it is a cuſtom to do ſo; or becauſe you conceive it to be a credit for you to do ſo. And I pray you alſo conſider, whether you have not abſtained from worſhipping of images, and other ſuch idolatrous and ſuperſtitious actions, which the Papiſts uſe, merely becauſe the laws of the land, wherein you live, do condemn ſuch things. And I pray you, alſo, conſider whether you have not been ſometimes zealous in prayer, in the preſence and company of others, to gain their praiſe and approbation; have you not deſired that they ſhould think you to be a man of good gifts and parts? And have you not in that regard endeavoured to enlarge yourſelf? And have you not ſometimes performed duties, merely becauſe otherwiſe conſcience would not let you be quiet? And have you not ſometimes faſted and prayed, and humbled yourſelf, merely or chiefly in hope the Lord would, for your ſo doing, prevent or remove ſome judgment from you, or grant you ſome good thing which you deſire. Now, I beſeech you, anſwer me truly and plainly, whether you do not think you have done ſo.

Nom. Yea, believe me, Sir, I think I have.

Evan. Then have you in all theſe things honoured and worſhipped your parents, your maſters, your magiſtrates, your neighbours, your friends, and yourſelf, as ſo many falſe Gods, inſtead of the true God;

God; and therein have been guilty of breach of the second commandment.

Neo. I pray you, Sir, proceed to speak of the third commandment, as you have done of the first and second: and first, tell us how the second and third commandment differ.

COMMANDMENT III.

Evan. Why, as the Lord, in the second commandment, doth require that we worship him alone by true means, so doth he, in the third commandment, require that we use the means of his worship after a right manner, that so they may not be used in vain, Matth. xv 9. And in this commandment likewise there is a negative part expressed in these words, "Thou shalt "not take the name of the Lord thy God in vain." And that is, Thou shalt not profane it, by using my titles, attributes, ordinances, or works ignorantly, irreverently, or after a formal superstitious manner. And an affirmative part included in these words, "But thou shalt sanctify my name," Isa. viii. 13. By using my titles, attributes, ordinances, works, and religion, with knowledge, reverence, and after a spiritual manner, John iv 24.

Neo. I pray you, Sir, begin with the affirmative part, and first tell us what the Lord requireth in this commandment.

Evan. The Lord in this commandment doth require, that we sanctify his name in our hearts, with our tongues, and in our lives, by thinking, conceiving, speaking, writing, and walking so as becomes the excellency of his titles, attributes, ordinances, works, and religion.

Neo. And how are we to sanctify the name of the Lord in regard of his titles?

Evan. By thinking, conceiving, speaking, and writing holily, reverently, and spiritually of his titles,

Lord and God, Deut. xxviii. 58. And this we do when we meditate on them, and use them in our speeches and writings with an inward spiritual fear and trembling, to the glory of God, and the good of men, Jer. v. 22.

Neo. And how are we to sanctify the name of the Lord, in regard of his attributes?

Evan. By thinking, conceiving, speaking, and writing holily, reverently, and spiritually of his power, wisdom, justice, mercy, and patience, Psal. civ. 1 and ciii. 6, 8. And this we do, when we think, speak, and write of them, after a careful, reverent, and spiritual manner, and apply them to such good uses for which the Lord hath made them known, Psal. xxxvii 30.

Neo. And in which of God's ordinances are we to sanctify his name?

Evan. In every one of his ordinances, prayer, preaching, and hearing the word, administring and receiving the sacraments.

Neo. And how are we to sanctify the name of the Lord in prayer?

Evan. In prayer we are to sanctify the name of the Lord in our hearts, and with our tongues, in calling upon his name, after a holy, reverent, and spiritual manner: and this we do when our prayers are the speech of our souls, and not of our mouths only, and that is when in prayer we lift up our hearts unto God, Psal. xxv. 1. And pour them out unto him Psal lxii. 8. And when we pray with the Spirit, and with the understanding also, 1 Cor. xiv. 15 and with humility, Gen. xviii. 27. and Gen. xxxii. 10. Luke xviii 13. and with fervency of spirit, James v. 16. and out of a sense of our own wants, James i. 5. and with a special faith in the promises of God, Matth. xxi. 22.

Neo. And how are you ministers to sanctify the name of the Lord in preaching his word?

Evan. We are to sanctify the name of the Lord in our hearts, and with our tongues, in preaching after a holy, re-

reverent, and ſpiritual manner: * and this we do when the word is preached, not only outwardly by the body, but alſo inwardly with the heart and ſoul; when the heart and ſoul preacheth, then is the miniſtry of the word on the miniſters part uſed after an holy, and ſpiritual manner, † and that is, when we preach the demonſtration of the Spirit, 1 Cor. ii. 4. and in ſincerity, 2 Cor. ii. 17. and faithfully without reſpect of perſons, Deut. xxxiii. 9. and with judgment and diſcretion, Matth. xxiv. 49. and with authority and power, Matth. vii. 29. and with zeal to God's glory, John vii. 18 and with a deſire of the peoples ſalvation, 2 Cor. xi. 2.

Neo. And how are we hearers to ſanctify the name of the Lord in hearing his word?

Evan. In hearing it after an holy, reverent, and ſpiritual manner: and this you do when your heart and ſoul heareth the word of God; and that is, when you ſet yourſelves in the preſence of God, Acts x. 33. And when you look upon the miniſter as God's meſſenger or ambaſſador, 2 Cor. v. 20. And ſo hear the word as the word of God, and not as the word of man, 1 Theſſ. ii. 13. With reverence and fear, Iſa. lxvi. 2. And with a ready deſire to learn, Acts xvii. 11. And with attention, Acts viii. 6 And with alacrity without wearieſomneſs or ſleepineſs, Acts xx. 9

Neo. And how are you miniſters to ſanctify the name of the Lord ‡, in adminiſtring the ſacraments?

Evan. By adminiſtring them after an holy, reverent and ſpiritual manner: and that is when we adminiſter them with our hearts or ſouls, according to Chriſt's inſtitution, Matth. xxvi. 26. To the faithful in profeſſion at leaſt, 1 Cor. x. 10. And with a hearty deſire that they may become profitable to the receivers.

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* Elton on the Com. p. 40. † Downham on the Com.
‡ Elton on the Com. p. 41.

Neo. And how are we to sanctify the name of the Lord in receiving the sacraments?

Evan. This we do, when we rightly and seriously examine ourselves aforehand, 1 Cor. xi. And rightly and seriously mind and consider of the sacramental union of the sign, and the thing signified, and do in our hearts perform those inward actions, which are signified by the outward actions, Acts viii. 37, 38. 1 Cor. x. 6.

Neo. And how are we to sanctify the name of the Lord in regard of his works?

Evan. In thinking and speaking of them after a wise, reverent, and spiritual manner; and this we do, when we meditate and make mention in our speeches and writings of the inward works of God's eternal election and reprobation with wonderful admiration of the unsearchable depths thereof, Rom. xi. 33, 34. And when we meditate in our hearts of the works of God's creation and administration, and make mention of them in our words and writings, so as that we acknowledge therein his wisdom, power, and goodness, Rom. i. 19, 20. Psal. xix. 1. And acknowledging the workmanship of God therein, do speak honourably of the same, Psal. cxxxix. 14 Gen. i 31.

Neo. And how are we to sanctify the name of the Lord in regard of his religion?

Evan. By a holy profession of his true religion, and a conversation answerable thereunto, to the glory of God, the good of ourselves, and others, Matth. v. 16 1 Pet. ii. 12.

Neo. And, Sir, are we not also to sanctify the name of God in swearing thereby?

Evan. Yea, indeed, that was well remembered, we are to sanctify the name of the Lord in our hearts, and with our tongues in swearing thereby after a holy, religious and spiritual manner; and this we do when the magistrate requires an oath of us, by the order of justice, that is not against piety or charity, Gen. xliii. 3.

1 Sam.

1 Sam. xxiv. 21, 22. And when we swear in truth *; that is, when we are persuaded in our conscience the thing we swear is truth, and swear simply and plainly, without fraud or deceit, Psal. xv. 4. and xxiv 4. And when we swear in judgment; that is, when we swear with deliberation, well considering both the nature and greatness of an oath, *viz.* That God is thereby called to witness the truth, and judge and punish us, if we swear falsely, Gal. i. 20. 2 Cor i 23. And when we swear in righteousness; that is, when the thing we swear, is lawful and just, and when our swearing is that God may be glorified, Josh. vii. 19. Our neighbour satisfied, controversies ended, Heb. vi 16. Our own innocency cleared, Exod xxii. 11. and our duty discharged, 1 Kings viii 31.

Neo. Well, Sir, now I pray you proceed to the negative part, and tell us what the Lord forbiddeth in this commandment

Evan. As the Lord, in the affirmative part of this commandment, doth require that we sanctify his name in our hearts, with our tongues, and in our lives, by thinking, conceiving, speaking, writing, and walking so as becomes the excellency of his titles, attributes, ordinances, and religion; so doth he in the negative part thereof forbid the profanation of his name by doing the contrary.

Neo Well then, Sir, I pray you, first, tell us how the titles of God are profanely abused.

Evan. They are profanely abused divers ways, as first, by thinking irreverently of them, or using them in our common talk, or in our writings, after a rash, careless, and irreverent manner, Psal. l. 22. Rom. i. 21. As when in foolish admiration we say, "Good God, good Lord! Lord have mercy on us, what a thing is this!" and the like; or when by way of idle wishes, or imprecations, we say, "The Lord be my judge," Gen. xvi. 5. Or, "I pray God, I may never stir, if

* Jer. iv. 2.

if such a thing be not so," and the like; or when by way of vain swearing, we mingle our speeches, and fill up our sentences with needless oaths, as, Not so, by my faith, and the like, Matth. v. 34. James v. 12. Or when by way of jesting, or after a formal manner, we say, God be thanked, God speed you, God's name be praised, and the like, 2 Sam. xxiii. 21.

Neo. And I pray you Sir, how are the attributes of God profanely abused?

Evan. The attribute of God's power is profanely abused, either by calling it in question, 2 Kings vii. 2. Or by thinking, speaking, or writing of it carnally, carelessly, or contemptuously, Psal. xii 4 Exod. v. 2. And the attribute of God's providence is abused, either by murmuring thereat in our hearts, Deut xv. 9 Or by speaking grudgingly against it, under the name of fortune or chance, in saying, "What a misfortune was this? what a mischance was that?" and the like, Deut. i. 27. 1 Sam. vi. 9 And the attribute of God's justice is profanely abused, either by thinking, or saying, that God likes of sin, or wicked sinners, Psal. l 21. Mal. iii 15 And the attribute of God's mercy is profanely abused, either in presuming to sin, upon hopes that God will be merciful, or by speaking basely and contemptuously thereof, as when we say, speaking of some trifling thing, "It is not worth god-a-mercy. And the attribute of God's patience is profanely abused by thinking or saying upon occasion of his forbearance to punish for a time, that he will neither call us to an account, nor punish us for our sins, Rom ii 4

Neo. Now, Sir, I pray you proceed to shew how God's name is profanely abused in his ordinances; and first of all, begin with prayer.

Evan. God's name is profanely abused in prayer, either by praying ignorantly, without the true knowledge of God and his will, Acts xvii. 23. Matth. xx. 22. Or when we pray with the mouth only, and not with the

the desires of our hearts agreeing with our words, Hos. iii. 14 Psal lxxviii. 36 And when we pray drowsily and heavily, without fervency of spirit, Matth. xxiv. 41. and when we pray with wandering worldly thoughts, Rom. xii. 12. and when we pray with any conceit of our own worthiness, Luke xviii. 9, 11. and and when we pray without faith in the promises of God, James i 6

Neo. And how is God's name profanely abused in hearing or reading his word?

Evan. God's name is hereby abused, when we hear it or read it, and do not understand it, Acts viii. 30. And when we hear it only with the outward ears of our bodies, and not also with the inward ears of the heart and soul; and this we do, when we read it, or hear it with hearts full of worldly and wandering thoughts, Ezek. xxxiii. 30. And when we read it, or hear it with dull, drowsy, and sleepy spirits; and when in hearing of it, we rather conceive it to be the word of a mortal man that delivereth it, than the word of the great God of heaven and earth, 1 Thess. ii. 13. And when we do not with our hearts believe every part and portion of that word which we read or hear, Heb iv. 2 And when we do not humbly and heartily subject ourselves to what we read or hear, 2 Kings xxii. 19. Isa. lxii. 2.

Neo. And how is the Lord's name profanely abused in receiving the sacrament of the Lord's supper?

Evan. This we do, when we either through want of knowledge cannot examine ourselves, or thro' our own negligence do not examine ourselves, before we eat of that bread, and drink of that cup, 1 Cor. xi. 28. And when we in the act of receiving, do not mind the spiritual signification of the sacrament, but do either terminate our thoughts in the elements themselves, or else suffer them to rove and run out to some other object, Luke xxii. 19 And when after receiving, we do not examine ourselves what communion we have had

had with Christ in that ordinance, nor what virtue we have found flowing out from Christ, into our own souls, by means of that ordinance, 2 Cor. xiii. 5.

Neo. And how is the name of the Lord profanely abused in taking of an oath?

Evan. This we do, when we call the Lord to be a witness of vain and frivolous things, by our usual swearing in our common talk, Hos iv 2. Jer. xxiii. 10. And when we call God to be a witness of our furious anger, and wicked purpose, as when we swear we will be revenged on such a man, and the like, 1 Sam. xiv. 39. and xxv. 34. And when we call God to be a witness to our swearing falsely, Lev. xix. 12. Zech. v. 4. And when we swear by the mass, or by our faith, or troth, or by the rood, or by any thing else that is not God, Jer. v. 7. Matth. v. 34, 35, 36, 37.

Neo. And how is the name of God profanely abused, as touching his works?

Evan. When we either take no notice of his works at all, or when we think and speak otherwise of them, than we have warrant from his word to do: as when we do not speak of the inward works of God's election and reprobation, and are called thereunto, or when we murmur and cavil thereat, Rom. ix. 20. And when we either do not at all mind the works of his creation and administration, or do not take occasion thereby to glorify the name of God, Psal. xix. 1. Rom. i 21.

Neo. And how is the name of God profanely abused, in respect of his religion?

Evan. When our conversation is not agreeable to our profession, 2 Tim. iii 5. And that either when in respect of God it is but hypocrisy, or when in respect of men we walk offensively; for if we live scandalously in the profession of religion, we cause the name of God to be profaned by them that are without, Rom. ii. 24. And become stumbling blocks to our weak brethren, Rom. xiv. 13

And

And now neighbour Nomologiſta, I pray you tell me, whether you think you keep this commandment perfectly or no?

Nom. Sir, to tell you the truth, I had not thought that the name of God had ſignified any more than his titles, Lord and God.

Evan. Ay, but you are to know that the name of God in ſcripture, ſignifieth all thoſe things * that are affirmed of God, or any thing whatſoever it is † whereby the Lord makes himſelf known to men.

Nom. Then believe me, Sir, I have come far ſhort of keeping this commandment perfectly, and ſo doth every man elſe, I am perſuaded.

Evan. I am of your mind, for where is the man that hath and doth ſo meditate on God's titles, and uſe them in his ſpeeches and writings, with ſuch reverence, fear and trembling as he ought? Or what man is he that can truly ſay, he never in all his life thought on them, nor uſed them in his common talk, either raſhly, careleſly, or irreverently. I am ſure, for mine own part, I cannot ſay ſo, for alas! in the time of mine ignorance, I uſed many times to ſay, by way of fooliſh admiration, "Good Lord, good God, Lord have mercy on us! What a thing is this?" Yea, and I alſo many times uſed to ſay, "I pray God I may never ſtir, if ſuch a thing be not ſo" Yea, and I have divers times ſaid, "The Lord be with you, and ſpeed you; and the Lord's name be praiſed," after a formal curſory manner, my thoughts being exerciſed about ſomething elſe all the while.

And where is the man that hath always thought, conceived, ſpoken, and written ſo holily, reverently, and ſpiritually, of the Lord's power, wiſdom, juſtice, mercy, and patience, as he ought? Nay, what a man is he that can truly ſay, he never in all his life called the attribute of the Lord's power into queſtion, nor

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* Urſin. Cat. page 556.
† Elton on the Com. page 54.

never murmured at any act or paſſage of God's providence, nor never preſumed to ſin, upon hopes, that God would be merciful unto him? I am ſure I cannot truly ſay ſo.

And where can we find the man that can truly ſay, he hath always read and heard the word of God, after a holy, reverent, and ſpiritual manner? Nay, where is the man that hath not ſometimes both heard it, and read it, after a formal curſory and unprofitable manner? Is there any man that can truly ſay, he hath always perfectly underſtood, whatſoever he hath read and heard? and that hath not ſometimes heard more with the outward ears of his body, than with the inward ears of his heart and ſoul? and that was never dull and drowſy, if not ſleepy, in the time of hearing and reading? and that had never worldly, nor wandering thought came in at that time? and that never had the leaſt doubting or queſtioning the truth of what he hath read or heard? I am ſure, for mine own part, I have been faulty many of theſe ways.

And is it poſſible to find a man that can truly ſay, he hath always called upon the name of the Lord after a holy, reverent, and ſpiritual manner? or hath not rather many times prayed after a carnal, unholy, or ſinful manner? Where is the man that hath always had a perfect knowledge of God, and of his will, in prayer? and whoſe heart hath always gone along with his word in prayer? and that never was drowſy nor heavy, nor never had wandering thoughts in prayer? and that never had the leaſt conceit that God would grant him any thing for his prayer's ſake? and that never had the leaſt doubting or queſtioning in his heart, whether God would grant him the thing he aſked in prayer? I am ſure, for mine own part, I can ſcarce clear myſelf from any of theſe.

And can any man truly ſay, he hath always received the ſacrament, after a holy, reverent, and ſpiritual manner? Nay, hath not every man rather cauſe to

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acknowledge the contrary? Is there a man to be found, that hath always ſeriouſly and rightly examined himſelf before hand; and that hath always rightly, with his heart, performed all thoſe inward actions, that are ſignified by the outward: or hath not every man and woman rather cauſe to confeſs, that either for want of knowledge, or through their own negligence, they have not ſo examined themſelves as they ought? nor ſo actuated their faith, nor minded the ſpiritual ſignification of the outward elements, in the time of receiving the ſacrament, as they ought? nor ſo examined themſelves, after receiving, what benefit they have got to their ſouls thereby? I am ſure, I have cauſe to confeſs all this.

And where ſhall we find a man that hath always ſanctified the name of the Lord in his heart, and with his tongue, by ſwearing after a holy, religious, and ſpiritual manner? or rather have not moſt men that have been called to take an oath profaned the name of the Lord, either by ſwearing ignorantly, falſely, maliciouſly, or for ſome baſe and wicked end? And I think it is ſomewhat hard to find a man that never in all his life did ſwear, either by his faith, or by his troth, by the maſs, or by the rood; I am ſure I am not the man: and he is a rare man that can truly ſay, he hath always ſanctified the name of God in his heart, and with his tongue, by admiring and acknowledging the wiſdom, power, and goodneſs of God, manifeſted in his works; for it is to be feared, that moſt men do either take no notice at all of the works of God, or elſe do think and ſpeak of them otherwiſe than the word of God warrants them to do. I am ſure I am one of theſe moſt.

And he is a precious man that hath always ſo ſanctified the name of the Lord, by a holy and unblameable converſation, as he ought! for alas! many profeſſors of religion, by their fruitleſs and offenſive walking, do

either cauſe the enemies of God to ſpeak evil of the ways of God, or elſe do thereby cauſe their weak brother to ſtumble: it is well if I never did ſo, and thus have I alſo endeavoured to ſatisfy your deſires concerning the third commandment.

Neo. I beſeech you, Sir, proceed to ſpeak to the fourth commandment, as you have done of the other three.

COMMANDMENT IV.

Evan. Well then, I pray you conſider, that, as the Lord, in the third commandment, doth preſcribe the right manner how he will be worſhipped, ſo doth he in the fourth commandment, ſet down the time when he will be moſt ſolemnly worſhipped, after the right manner, and in this commandment there is an affirmative part expreſſed in theſe words. "Remember the ſabbath day, to keep it holy," *&c.* That is, "Remember that a ſeventh day," * in every week, be ſet apart from wordly things and buſineſſes, † and be conſecrated to God, by holy and heavenly employments: and a negative part expreſſed alſo in theſe words, "In it thou ſhalt not do any work," *&c.* That is, thou ſhalt not on that day do any ſuch thing or work as doth any way hinder thee from keeping an holy reſt unto God.

Neo. I pray you, Sir, begin with the affirmative part, and firſt tell us what the Lord requireth of us in this commandment.

Evan. In this fourth commandment the Lord requireth that we finiſh all our works in the ſpace of ſix days, Deut. v. 13. and think on the ſeventh day before it come, and prepare for it, Luke xxiii. 54. and riſe early on that day in the morning, Pſal. xcii. 2.

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* Exod. xxiii. 12.

† Elton on the Com. page 87.

Mark i. 35, 38, 39. Yea, and the Lord requireth that we fit ourſelves for the public exerciſes, by prayer, reading and meditation, Eccl v. 1. Iſa. vii. 10. and that we join with the miniſter and people publicly aſſembled, with aſſent of mind, and fervency of affection in prayer, Acts ii 42 in hearing the word read and preached, Acts xiii. 14, 15, 44. in ſinging of Pſalms, 1 Cor. xiv 15 Col iii. 16. and iii. 16. in the ſacrament of baptiſm. Luke i. 58, 59 and in the ſacrament of the Lord's ſupper, ſo often as it ſhall be adminiſtred in that congregation whereof we are members, 1 Cor. xi 26.

Then afterwards, when we come home, the Lord requireth that we ſeriouſly meditate on that portion of the word of which we have heard, Acts xvii. 11. and repeat it to our families, Deut vi 7. and confer of it with others, if there be occaſion, Luke xxiv. 14, 17. and that we crave his bleſſing, when we have done all this, John xvii 17.

Neo And is this all that the Lord requireth us to do on that day.

Evan. No, the Lord doth alſo require that we do works of mercy on that day, as to viſit the ſick, and do them what good we can, Neh. viii 12. Mark iii. 3, 4, 5. and relieve the poor and the needy, and ſuch as be in priſon, Luke xiii. 16. and labour to reconcile thoſe that be at variance and diſcord, Matth. v. 9.

Alſo the Lord doth permit us to do works of inſtant neceſſity on that day, as to travel to the places of God's worſhip, 2 Kings iv 23. to heal the diſeaſed, Hoſ. vi. 6. Matth xii. 7, 12. to dreſs food for the neceſſary preſervation of our temporal lives, Exod. i. 1. to tend and feed cattle, Matth. xii. 11. and ſuch like.

Neo. I pray you Sir, proceed to the negative part, and tell us what the Lord forbiddeth in this commandment?

Evan. In this commandment the Lord forbiddeth idleneſs, or ſleeping more on the Lord's day in the morning, than is of neceſſity, Matth. xx. 6. And he alſo forbiddeth us to labour in our particular callings, Exod. xvi. 28, 29, 30. and he alſo forbiddeth us to talk about our worldly affairs, and buſineſs on that day, Amos viii. 5 Iſa. lviii. 13: And he alſo forbiddeth us to travel any journey about our worldly buſineſs on that day, Matth. xxiv 20. or to keep any fairs or markets on that day, Neh. xiii. 16, 17. or to labour in ſeed time and harveſt on that day. In a word, the Lord on that day forbiddeth all worldly works and labours, except works of mercy and inſtant neceſſity, which were mentioned before. And thus have I alſo declared, both what the Lord requireth, and what he forbiddeth in the fourth commandment. And now neighbour Nomologiſta, I pray you tell me, whether you think you keep it perfectly or no.

Nom. Indeed, Sir, I muſt confeſs, there is more both required and forbidden in this commandment than I was aware of; but yet I hope I go very near the obſerving and doing all.

Neo. But, Sir, is the bare obſerving and doing of theſe things ſufficient for keeping of this commandment perfectly?

Evan. O no! the firſt commandment muſt be underſtood in all the reſt, that is, the obdience to the firſt commandment, muſt be the motive and final cauſe of our obedience to the reſt of the commandments *, otherwiſe it is not the worſhip of God, but hypocriſy, as I touched before: wherefore, neighbour Nomologiſta, though you have done all the duties that the Lord requireth in this commandment, and avoided all the ſins which he forbiddeth; yet if all this hath been from ſuch grounds, and to ſuch ends as I told you in the

* Urſin. Cat p. 48.

the concluſion of the ſecond commandment, and not for the love you bear to God, and the deſire you have to pleaſe him, you come ſhort of keeping this commandment perfectly.

Neo. Sir, whatſoever he doth, I am ſure I come far ſhort not only in this point, but in divers others; for though, it is true indeed, I am careful to finiſh all my worldly buſineſs in the ſpace of ſix days, yet alas! I do not ſeriouſly think on and prepare for the ſeventh day as I ought; neither do I many times riſe ſo early on that day as I ought; neither do I ſo thoroughly fit and prepare myſelf by prayer and other excerciſes before-hand as I ought; neither do I ſo heartily join with the miniſter and people when I come to the aſſembly, as I ought; but am ſubject to many wandering wordly thoughts and cares, even at that time. And when I come home, if I do either meditate, repeat, pray, or confer? yet, alas! I do none of theſe with ſuch delight and comfort as I ought; neither have I been ſo mindful nor careful to viſit the ſick, and relieve the poor, as I ought; neither can I clear myſelf from being guilty of doing more wordly works and labours on that day, than the works of mercy and inſtant neceſſity, the Lord be merciful unto me. But I pray you, Sir, proceed to ſpeak of the fifth commandment, as you have done of the reſt. But firſt of all, I pray you tell us what is meant by father and mother.

COMMANDMENT V.

Evan. By father and mother, is meant not only natural parents, but others alſo that are our ſuperiors, either in age, in place, or in gifts, 2 Kings v. 13. and vi. 21. and xiii. 14.

Neo. And why did the Lord uſe the name of father and mother to ſignify and comprehend all other ſuperiors?

Evan. Becauſe the government of the fathers is the firſt and moſt ancient of all other; and becauſe the ſociety of father and mother, is that from whom all others ſocieties do come.

Neo. And are the duties of inferiors towards their ſuperiors only here intended?

Evan. No, but alſo of ſuperiors towards their inferiors, and of equals amongſt themſelves: ſo that the general duty required in the affirmative part of this fifth commandment, "Honour thy father and mother," *&c.* is, that every man, woman, and child, be careful to carry themſelves as becometh them in regard of that order God hath appointed amongſt men, and that relation they have to others, either as inferior, ſuperior, or equal.

Neo. I pray you, Sir, proceed to the particular handling of theſe things; and firſt tell us, what is the duty of children to their parents.

Evan. Why the Lord in this commandment doth require, that children do reverence their parents, by thinking and eſteeming highly of them, Gen. xxxi. 35. and by loving them dearly, Gen xlvi. 29. and by fearing them in regard of their authority over them, Lev. xix. 3. And this inward reverent eſteem of them is to be expreſſed by their outward reverent behaviour towards them, Gen. xlviii. 12. And this outward reverent behaviour, is to be expreſſed in giving them reverent titles, Gen. xxxi. 35. and by bowing their bodies before them, 1 Kings ii. 19. and by embracing their inſtructions, Prov. i 8. and by ſubduing patiently to their corrections, Heb xii 9. and by their ſuccouring and relieving of them, in caſe of want and neceſſity, Gen. xlvii. 12. and by making their prayers unto God for them, 1 Tim ii 12.

Neo. And I, Sir, what be the duties of parents towards their children?

Evan. Why, the Lord in this commandment doth require that parents be careful to bring their children with

with all convenient ſpeed, and in due order, to be admitted into the viſible church of God by baptiſm, Luke i 59. and that they, according to their ability, do yield and give unto their children ſuch competent food, cloathing, and other neceſſaries, as are fit for them, Matth. vii 9, 12. 1 Tim. v. 8.

And that they train them up in learning, inſtruct them in religion, and endeavour to ſow the ſeeds of godlineſs in their hearts, ſo ſoon as they be able to ſpeak, and have the uſe of reaſon and underſtanding, Deut. iv. 10. and vi. 7, 20. 21. And that they be careful to check and rebuke them, when they do amiſs, Prov. xxxi. 2. and that they be careful ſeaſonably to correct their faults, Prov. xiii. 24 and xix. 18 and that they be careful in time to train them up in ſome honeſt calling, Gen. iv. 2. and that they be careful to beſtow them in marriage in due time, Jer. xxix. 6: 1 Cor. vii 36, 38. and that they be careful to lay up ſomething for them, as their ability will ſuffer, Prov. xix. 14. 2 Cor. xii. 14 and that they be earneſt with God in prayer, for a bleſſing upon their childrens ſouls and bodies, Gen. xlviii. 15, 16.

Neo. And what be the duties of ſervants towards their maſters?

Evan. Why, the Lord, in this commandment, doth require that ſervants have an inward, high, and reverent eſteem of their maſters, Eph. vi 5 6, 7. yea, and that they have in their hearts a reverent awe and fear of them, 1 Pet. ii. 18. and this reverence and fear they are to expreſs by their outward reverent behaviour towards them, both in word and deed, as by giving them reverent titles, 2 Kings v. 23, 25 and by an humble ſubmiſſive countenance and carriage, either when their maſters ſpeak to them, or they ſpeak to their maſters, Gen. xxiv. 9. Acts x 7. and by yielding of ſincere, faithful, willing, painful, and ſingle hearted ſervice to their maſters in all they go about, Col. iii. 22. Tit. ii. 10.

and

and by a meek and patient bearing of those checks, rebukes and corrections which are given to them or laid upon them by their masters, without grudging, stomach, or sullen countenance, tho' the master do it without just cause, or exceed in the measure, 1 Pet. ii. 18, 20. and by being careful to maintain their masters good name, in keeping secret those honest intents, which he would not have discloſed; and as much as may be to hide and cover their masters wants and infirmities, not blazing them abroad, 2 Sam. xv. 23. 2 Kings vi. 11.

Neo. And what is the duty of masters towards their servants?

Evan. Why, the Lord in this commandment doth require that masters be careful to chuse unto themselves religious servants. Psal ci. 6. and that they do instruct them in religion and the ways of godliness, Gen xviii. 19 and that they be careful to bring them to the public exercises, Josh. xxiv. 15 and that they do daily pray with them and for them, Jer. x 25. and that they do yield and give unto them meat, drink, and apparel, fitting for them, Deut. xxiv 14, 15. and that they see to them that they follow the works of their callings with diligence, Prov. xxxi 27. and that they be careful to instruct them, and give them direction therein, Exod. xxxv. 34. and that they be careful to give them just reproof and correction for their faults, Prov xxix 19 and xix. 26. and that they look carefully unto them, when they are sick, Matth. viii. 5, 6.

Neo. And what is the duty of wives towards their husbands?

Evan. Why, the Lord, in this commandment, doth require, that wives do carry in their hearts an inward opinion, and their esteem of their husbands, Eph. v. 33. the which they are to express in their speeches, by giving them reverend titles and terms, 1 Pet. iii. 6. and in their countenance and behaviour, by their mo-

modesty, shamefacedness, and sobriety, 1 Tim. ii 9. and in being willing to yield themselves to be commanded, governed and directed by their husbands in all things honest and lawful, Gen. xxxi. 4, 16, 17. 2 Kings iv. 22. and they are also required to love their husbands, Tit. ii. 4. and to express their love by their chastity and faithfulness to their husbands, both in body and mind, Tit. ii. 5. 1 Tim iii. 11. and by their using the best means they can to keep their husbands bodies in health, Gen. xxvii 9. they are also required to be helpful to them in the government of the family, and to be provident for their estate, by exercising themselves in some profitable employment, Prov. xxxi. 13, 15, 19. and they are also required to stir up their husbands to good duties, and join with them in the performance of them, 2 Kings iv. 9, 10. and to pray for them, 1 Tim ii. 12.

Neo. And what is the duty of husbands towards their wives?

Evan. Why the Lord in this commandment requireth, that husbands be careful to chuse religious wives, 2 Cor vi. 14. and that they dwell with them as men of knowledge, 1 Pet. iii. 7. and that they cleave unto them with true love and affection of heart, Col. iii. 19. yea, and that they content themselves only with the love of their own wives, and keep themselves to them both in mind and body, Prov. v. 19, 20. they are also to be careful to maintain their authority over them, Eph v 23. and to live cheerfully and familiarly with them, Prov. v. 19. and to be careful to provide all things needful and fitting for their maintainance, 1 Tim v. 8 and to teach, instruct and admonish them, as touching the best things, 1 Sam. i 8. and to pray with them and for them, 1 Pet. iii. 7. and to endeavour to reform and amend what they see amiss in them, by seasonable and loving admonition and reproof, Gen xxx. 2. and wisely and patiently to bear with their natural infirmities, Gal. vi. 2.

Neo.

Neo. And what is the duty of ſubjects towards their magiſtrates?

Evan. Why, the Lord in this commandment, doth require that ſubjects do think and eſteem reverently of their magiſtrates, 2 Sam. x. 16, 17. and that they carry in their hearts a reverent awe and fear of them, Prov xxiv. 21. the which they are to expreſs by their outward reverent behaviour towards them, both in word and deed, 2 Sam. ix. 6, 8 and by an humble, ready, and willing ſubmitting of themſelves to their commands, either to do, or to ſuffer, 1 Pet. ii 13 and by yielding a loyal and ſound hearted love to them, in not ſhrinking from them when they have need, but defending them with their goods, bodies, and lives, if occaſion require, 2 Sam. xviii 3. and xxi. 27. alſo they are required to make their prayers unto God for them, 1 Tim. ii 12.

Neo. And what is the duty of magiſtrates towards their ſubjects?

Evan. Why, the Lord, in this commandment, doth require, that magiſtrates be careful to eſtabliſh good laws in their kingdoms, and good orders amongſt their ſubjects, 2 Kings xviii. 4 Rom xii. 17. and that they be careful to ſee them duly and impartially executed, Jer. xxxviii. 4. 6. Rom xiii. 3, 4. and that they be careful to provide for the peace, ſafety, quietneſs and outward welfare of their ſubjects, Rom. xiii 4 1 Tim. ii. 2. and not to oppreſs them with taxations and grievances, 1 Kings xii. 14.

Neo. And what duties are people to perform towards their miniſter?

Evan. Why, the Lord, in this commandment. doth require that people have their miniſter in reverent account and eſtimation, 1 Cor iv 1. and that they humbly and willingly yield themſelves to be taught and directed in their ſpiritual affairs by him, Heb xii. 17. and that they pray for him, that the Lord would enable him to do his duty, Rom. xv. 30, 31. and that they

they do their beſt to defend him againſt the wrongs of wicked men, Rom. xvi 4 and that they yield unto him double honour *, that is, both ſingular love for his work's ſake, and ſufficient maintainance, both in regard of his perſon and calling, 1 Tim. v. 17, 18. Gal. iv. 15.

Neo. And what is the duty of a miniſter towards the people?

Evan. Why, the Lord, in this commandment, doth require that miniſters do diligently and faithfully preach the pure word of God unto their people, both in ſeaſon and out of ſeaſon, 1 Cor. ix. 16. 2 Kings iv. 2 and that they do ſo truly and plainly expound the ſame, that the people may underſtand it, and that they pour out their ſouls to God in prayer, for the ſpiritual good of the people, 1 Theſſ. i. 2. and that they go before the people, as a pattern of imitation to them, in all holineſs of converſation, Phil. iv. 9.

Neo. And what is the duty of equals?

Evan. Why, the Lord, in this commandment, doth require, that equals regard the dignity and worth of each other, and carry themſelves modeſtly one towards another, and in giving honour, go one before another, Eph v. 21. Rom xii. 20. And thus having ſhewed you the duties required in this commandment, I pray you, neighbour Nomologiſta, tell me whether you think you have kept it perfectly or no.

Nom. Sir, though I have not kept it perfectly, yet I am perſuaded I have gone very near it; for when I was a child I loved and reverenced my parents, and was obedient unto them: and when I was a ſervant, I reverenced and feared my maſter, and did him faithful ſervice; and ſince I became a man, I have, I hope, carried myſelf well towards my wife, and toward my ſervants; yea, and done my duty both to magiſtrates and miniſters.

Evan.

* Elton on the Com. Page 161.

Evan. Ay, but I must still tell you, the Lord doth require, that you do them in obedience unto him; that is, in conscience to God's commandment, or for his sake, even because he requireth it. Therefore, although you did your duty to your parents when you were a child, and to your master, when you were a servant; yet, if you did it either for the praise of men, or for fear of their corrections, or to procure a greater portion, or greater wages, and not because the Lord saith, Eph. vi. 4. "Children, obey your parents in the Lord." And because he saith to servants, Col. iii. 2. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men;" you have not, in so doing, kept this commandment: and though you have loved your wife, and every way carried yourself well towards her, yet, if it hath been either because she is come of rich parents, or or because she is beautiful, or because she brought you a good portion, or because she some way serveth and pleaseth you after the flesh: and not because the Lord saith, "Husbands love your wives," Eph. v. 25. You have not therein kept this commandment: and tho' you have carried yourself never so well towards your servants; yet, if it have been, that they might praise you, or to make them follow your business more diligently and faithfully; and not because the Lord saith, "Masters give unto your servants that which is just and equal," you have not therein kept this commandment. And though you have done your duty never so well towards your magistrate; yet, if it have been for fear of his wrath, and not for conscience-sake, *viz.* because the Lord saith, "Let every soul be subject unto the higher powers," you have not therein kept this commandment: and though you have given your minister his due maintainance, and invited him oft to your table and carried yourself never so well towards him; yet, if it have been, that he or others might think you a good Christian, and a kind man,

man, and not becauſe the Lord ſaith, Gal. vi 6. "Let him that is taught in the word comunicate unto him that teacheth in all good things," you have not therein kept this commandment.

Neo. Well Sir, I cannot tell what my neighbour Nomologiſta hath done, but for mine own part, I am ſure, I have come far ſhort of doing my duty in any relation I have had to others; for when I was a child, I remember that I was many times ſtubborn and diſobedient to my parents, and vexed if I might not have my will, and ſlighted their admonitions, and was impatient at their corrections, and ſometimes deſpiſed and contemned them in my heart, becauſe of ſome infirmity, eſpecally when they grew old; neither did I pray for them, as it ſeemeth I ought to have done: and the truth is, if I did yield any obedience to them at all, it was for fear of their corrections, or ſome ſuch by-reſpects, and not for conſcience towards God. And when I was a ſervant, I did not think ſo reverently, nor eſteem ſo highly of my maſter and miſtreſs, as I ſhould have done, but was ſubject to ſlight and deſpiſe them, and did not yield ſuch humble, reverent, and cheerful obedience to them, as I ſhould have done; neither did I patiently and contentedly bear their checks and rebukes, but had divers times riſings and ſwellings in my heart againſt them; neither was I ſo careful to maintain their good name and credit, as I ought to have been; neither did I pray unto the Lord for them as I ought to have done; and the very truth is, all the ſubjection which I yielded unto them, was for fear of their reproofs and corrections, or for the praiſe of men, rather than in conſcience to the Lord's commandment.

And when I entered into the married eſtate, I was not careful to chuſe a religious wife: no, I aimed at beauty more than piety; and I have not dwelt with my wife as a man of knowledge; no, I have expreſſed

much ignorance and folly in my carriage towards her; neither have I loved her so as a husband ought to love his wife; for though it is true, I have had much fond affection for her, yet have I had little true affection towards her, as hath been evident, in that I have been easily provoked to anger and wrath against her; and have not carried myself patiently towards her; neither have I been careful to maintain mine authority over her, but have lost it by my childish and undiscreet carriage towards her; neither have I lived so cheerfully and delightfully with her as I ought to have done, but very heavily, discontentedly, and uncomfortably have I carried myself towards her; neither have I been so careful to instruct and admonish her as I ought; and though I have now and then reproved her, yet for the most part it hath been in a passion, and not with the spirit of meekness, pity, and compassion; neither have I prayed for her, either so often, or so fervently as I ought; and whatsoever I have done, that hath been well, I have been moved thereunto (in former times especially) rather by something in her, or done by her, than by the commandment of God. And since I became a father and a master, I have neither done my duty to my children nor servants as I ought; for I have not had such care, nor taken such pains for their eternal good, as I have done for their temporal. I have had more care, and taken more pains to provide food and raiment for them, than I have to admonish, instruct, teach, and catachize them; and if I have reproved or corrected them, it hath been rather because they have offended myself, than because they have offended God: and truly I have neither prayed for them so often, nor so fervently as I ought. In a word, whatsoever I have done by way of discharging my duty to them, I fear me it hath been rather out of natural affection, or to void the blame, and gain the good opinion of men, than out of conscience to the Lord's will and commandment.

And

And if I have at any time carried myself well, or done my duty either to magistrate or minister, it hath rather been for fear, or praise of men, than for conscience sake towards God; so far have I been from keeping this commandment perfectly, the Lord be merciful unto me.

Evan. Assure yourself neighbour Neophytus, this is not your case alone, but the case of every man that hath stood in all these relations to others, as it seems you have done, as I am confident any man that doth truly know his heart will confess; yea, and any woman that is well acquainted with her own heart, I am persuaded will confess, that she hath not had such a reverent esteem and opinion of her husband as she ought, nor so willingly yielded herself to be commanded, governed, and directed by him as she ought, nor loved him so truly as she ought, nor been so helpful to him no way as she ought, nor prayed, neither so oft nor so fervently for him as she ought; and I fear me most women do all that they do rather for fear of their husbands frowns, or to gain his favour, than for conscience to the Lord's will and command.

And where is the magistrate that is so careful to establish in his dominions such good and wholesome laws as he ought, or to see them executed and put in practice as he ought? or that is so careful to uphold and maintain the truth of religion as he ought? or that is so careful to provide for the peace, safety, and welfare of his people, as he ought? or where is the magistrate that doth not do what he doth for some other cause, or to some other end, rather than because God commands them, or to the end he may please him?

And where is the minister that doth his duty so in his place as he ought? I am sure for mine own part, I have neither so diligently nor faithfully preached the pure word of God as I ought, nor so fully nor truly expounded it, and applied it to my hearers as I ought;

nor ſo poured out my ſoul to God for them in prayer as I ought; neither have I gone before them as a pattern of imitation in holineſs of life and converſation as I ought; the Lord be merciful to me.

Neo. Well, Sir, now I intreat you to proceed to ſpeak of the ſixth commandment as you have done of the reſt.

COMMANDMENT VI.

Evan. Well then, I pray you conſider, that in the ſixth commandment there is a negative part expreſſed in theſe words, "Thou ſhalt do no murder." That is, thou ſhalt neither in heart, tongue, nor hand, impeach or hurt either the life of thine own ſoul or body, or the life of any other man's ſoul or body. And an affirmative part included in theſe words, "But thou ſhalt every way, by all good means, ſeek to preſerve them both."

Neo. I pray you, Sir, ſpeak of theſe things in order, and firſt tell us what is forbidden in this commandment, as tending to the murdering of our own ſouls.

Evan. That we may not be guilty of murdering the ſouls of others, in this commandment, is forbidden, all giving occaſion to others to ſin againſt God, either by provoking of them, 1 Kings xxi. 25. or by counſelling of them, 2 Sam. xvi. 21. or by evil example, Rom xiv. 15.

Neo. And what is forbidden in this commandment, as tending to the murdering of our own bodies?

Evan. That we may not be guilty of murdering our own bodies, in this commandment is forbidden, exceſſive worldly ſorrow, 1 Cor. vii. 10. Prov. xviii. 22. and ſo alſo is the neglect of meat, drink, apparel, re-

creation, phyſic, or any ſuch refreſhments, Eccl. v. 19. and vi. 1. and ſo alſo is exceſſive eating and drinking, Prov. xxiii 29, 30 Hoſ vii. 5. and ſo alſo is laying violent hands upon ourſelves, 1 Sam. iii. 14 Acts xvi. 28.

Neo. Well, Sir, now I pray you tell us what is forbidden in this commandment as tending to the murdering of others bodies: and firſt, what is forbidden in reſpect of the heart?

Evan. That we may not be guilty of murdering others in our hearts, in this commandment is forbidden all haſty, raſh, and unjuſt anger, Matth. v 22 and ſo alſo is malice, or hatred, Lev xix. 19. John iii. 15. and ſo alſo is envy, Pſal. xxxvii. 1. Prov xxiv. 1. and ſo alſo is deſire of revenge, Lev. xix 18.

Neo. And what is forbidden in reſpect of the tongue?

Evan. That we may not be guilty of murdering others with our tongues, in this commandment is forbidden, all bitter and provoking terms, Eph iv. 31. and ſo alſo are all wrangling and contentious ſpeeches, Prov. xv. 1. and ſo alſo is crying and unſeemly lifting up of the voice, Eph. iv. 31. and ſo alſo is railing or ſcolding, Prov. xvii. 19. 1 Pet. iii. 19. and ſo alſo are all reviling and threatening ſpeeches, Matth. v. 22. and ſo alſo are all mocking, ſcoffing, and deriding ſpeeches, 2 Kings ii. 23 John xix. 3.

Neo. And what is forbiddin in reſpect of the whole body, and more eſpecially of the hand?

Evan. That we may not be guilty of murdering others with our hands, in reſpect of the other parts of the body, in this commandment is forbidden all diſdainful, proud, and ſcornful carriage, Gen. iv. 5. Prov. vi 17. and ſo alſo is all provoking geſtures, as nodding of the head, gnaſhing with the teeth, and the like, Matth. xxvii. 39. Acts vii. 45. and ſo alſo

is all froward and churlish behaviour, 1 Sam. xxv. 17. and so also is brawling and quarreling, Tit. iii. 2. And more especially in respect of the hand is forbidden striking and wounding, Exod xxi. 18. 22. and so also is all taking away of life, otherwise than in case of public justice, just war, and necessary defence, Exod. xxi. 12. Gen. ix. 6.

Neo. I pray you, Sir, proceed to the affirmative part of this commandment, and first tell us what is required of us in respect of the life of our own souls?

Evan. In respect of the preservation of the life of our own souls is required, a careful avoiding of all sorts of sin, Prov. xi. 19. and so also is a careful use of all means of grace, and spiritual life in our souls, 1 Pet. ii. 2.

Neo. And what is required of us in respect of the preservation of the life of others souls?

Evan. In respect to the preservation of the life of the souls of others, is required, that according to our place and calling, and as present occasion is offered, we teach and instruct others to know God and his will, Gen. xviii. 19. Deut. vi. 7. and also that we do our best to comfort others that are in distress of conscience, 1 Thess. v. 14 and that we pray for the welfare and comfort of others souls, Gen. xliii. 29. and that we give others good examples by our Christian-like walking, Matth. v. 16.

Neo. And what is required of us in respect of the preservation of the life of our own bodies?

Evan. In respect of the preservation of the life of our own bodies, is required in this commandment, that we be careful to procure unto ourselves the use of wholesome food cloathing, and lodging, and physic when there is occasion, 1 Tim. v 23. Eccl. x. 17. 2 Kings xx 7. And also that we use honest and lawful mirth, rejoicing in an holy manner, Prov. xvii. 22. Eccl. iii. 4.

Neo.

Neo. And what is required of us, in respect of the preservation of the life of the bodies of others?

Evan. In respect of the preservation of the life of the bodies of others, in this commandment is required a kind and loving disposition, with tenderness of heart towards them, Eph. iv. 31, 32. and so also is a patient bearing of wrongs and injuries, Col. iii 12, 13. and so also is the taking of all things in the best sense, 1 Cor. xiii. 5, 7. and so also is the avoiding of all occasions of strife, and parting with our own right sometimes for peace sake, Gen. xiii. 8, 9 and so also is all such looks and gestures of the body, as do express meekness and kindness, Gen. xxxiii. 10. and so also is relieving the poor and needy, Job xxxi. 16. and so also is the visiting of the sick, Matth xxv. 36. And now, neighbour Nomologista, I pray you tell me, whether you think you keep this commandment perfectly or no?

Nom. No indeed, Sir, I do not think I keep it perfectly, nor no man else, as you have expounded it.

Evan. Assure yourself neighbour Nomologista, that I have expounded it according to the mind and will of God, revealed in his word, for you see I have proved all by scripture: I told you at the beginning, that the law is spiritual, and bindeth the very heart and soul to obedience; and that under one vice expressly forbidden, all of the same kind, with all occasions and means leading thereunto, are likewise forbidden; and according to these rules have I expounded it. Wherefore, I pray you consider, that so many sins as you have committed, and so many times as you have carelessly neglected, and wilfully rejected the means of salvation, so many wounds you have given your own soul.

And so many times as you have given occasion to others to sin, so many wounds you have given to their souls.

And

And so many fits of worldly sorrow as you have had, and so many times as you have neglected the moderate use either of meat, drink, apparel, recreation or physic, when need hath required, so many wounds you have given to your own body.

And so many times as you have been either unadvisedly angry with any, or have born any malice and hatred towards any, or have secretly in your heart wished evil unto any, or borne envy in your heart towards any, or desired to be revenged upon any, then have you been guilty of murdering them in your heart. And if you have given any wrangling and contentious speeches, or have carried yourself frowardly and churlishly towards others, then have you been guilty of murdering them with your tongue. And if you have quarreled with any man, or stricken or wounded any man, then have you murdered them with your hand, though you have not taken away their lives. And thus have I endeavoured to satisfy your desires concerning the sixth commandment.

Neo. I beseech you, Sir, proceed to speak of the seventh commandment as you have done of the rest.

COMMANDMENT VII.

Evan. Well then, I pray you consider, that in the seventh commandment there is a negative part expressed in these words, "Thou shalt not commit adultery." That is, thou shalt not think, will, speak, or do any thing whereby thine own chastity, or the chastity of others may be hurt or hindered. And an affirmative part included in these words, "But thou shalt every way, and by all good means, preserve and keep the same."

Neo. I pray you, Sir, begin with the negative part, and first tell us what is that inward uncleanness that is forbidden in this commandment?

Evan.

Evan. That we may not be guilty of the inward uncleanneſs of the heart, in this commandment is forbidden, all filthy imaginations, unchaſte thoughts and inward deſires and motions of the heart to uncleanneſs, Matth. v. 28. Col. iii. 5. with all the cauſes and occaſions of ſtirring up and nouriſhing of theſe in the heart.

Neo. And what be the cauſes and occaſions of ſtirring up and nouriſhing theſe things in the heart which we are to avoid?

Evan. That we may not ſtir up nor nouriſh inward uncleanneſs in our hearts, is forbidden in this commandment gluttony, or exceſſiveneſs in eating and pampering of the belly with meats. Jer v 8. and ſo alſo is drunkenneſs, or exceſs in drinking, Prov. xxiii. 30, 31, 33. and ſo alſo is idleneſs, 2 Sam. xi. 12 and ſo alſo is the wearing of laſcivious garniſh and newfangled attire, Prov. vii. 10 1 Tim ii 9 and ſo alſo is keeping company with laſcivious, wanton, and fleſhly perſons, Gen. xxxix. 10. and ſo alſo is immodeſt, unchaſte, and filthy ſpeaking, Eph. iv. 29. And ſo alſo is idle and curious looking of men on women, or women on men, Gen. vi. 2. and xxxix 7. and ſo alſo is the beholding of love-matters, and light behaviour of men and women, repreſented on ſtage-plays, Ezek xxiii. 14. Eph. v. 3. 4. and ſo alſo is immoderate and wanton dancing of men and women together, Job xxi. 11, 12. Mark vi. 21, 22. and ſo alſo is wanton kiſſing and embracing, with all unchaſte touching and daliance, Prov. vii 13.

Neo. And what is that outward actual uncleanneſs which is forbidden in this commandment.

Evan. The actual uncleanneſs forbidden in this commandment, is fornication, with a fleſhly defilement of the body, committed between man and woman, being both of them ſingle and unmarried perſons, 1 Cor x 8. and ſo alſo is adultery, which is a defilement of the body, committed between man and woman, being

being either one or both of them married persons, or at least contracted, 1 Cor. vi 9, 18. Hos. xiii. 4.

Neo. I pray you Sir, proceed to the affirmative part, and tell us what the Lord requireth in this commandment.

Evan. The Lord in this commandment doth require purity of heart, 1 Thess iv 5 and he also requireth speeches savouring of sobriety and chastity, Col iv. 6. Gen iv. 1. and he also requireth that we keep our eyes from beholding vanity and lustful objects, Psal. cxix. 37. Job xxxi. 1 and he also requireth that we be temperate in our diet, in our sleep, and in our recreations, Luke xxiii. 34. and he also requireth that we possess our vessels in holiness and honour, 1 Thess. iv. 9. and if we have not the gift of chastity, he requireth that we take the benefit of holy marriage, 1 Cor. vii. 29. and that the man and wife do in that estate render due benevolence each towards other, 1 Cor. vii. 5. Thus have I also endeavoured to satisfy your desires concerning the seventh commandment; and now neighbour Nomologista, I pray you tell me, whether you think you keep it perfectly or no?

Nom. Sir, I thank the Lord I am free from all actual uncleanness, so that I am neither fornicator nor adulterer.

Evan. Well, but though you be free from the outward act, yet if you have had in your heart filthy imaginations, unchaste-thoughts, or inward desires, or motions of the heart to uncleanness, you have notwithstanding transgressed this commandment; or if you have been guilty of gluttony, or drunkenness, or idleness, or delighted to keep company with lascivious and wanton persons, or have with your tongue uttered any unchaste, or corrupt communication, or have been a frequenter of stage-plays, or have used immoderate dancing with women, or have used wanton dalliance with kissing and embracing, then have you broke this commandment.

Neo.

Neo. I beſeech you, Sir, proceed to ſpeak of the eighth commandment, as you have done of the reſt.

COMMANDMENT VIII.

Evan. Well then, I pray you conſider, that in the eighth commandment there is a negative part expreſſed in theſe words, "Thou ſhalt not ſteal," that is, thou ſhalt by no unlawful way or means, hurt or hinder the wealth and outward eſtate either of thyſelf or others; and an affirmative part included in theſe words, "But thou ſhalt by all good means preſerve and further them both."

Neo. I pray you, Sir, begin with the negative part, and firſt, tell us what is forbidden in this commandment, as a hurt or hinderance of our own outward eſtate?

Evan. That we may not hurt or hinder our own outward eſtate, in this commandment is forbidden idleneſs, ſloth, and inordinate walking, Prov. xviii. 9. 2 Theſſ. iii. 11. and ſo alſo is unthriftineſs, and careleſſneſs, either in ſpending our goods, or in ordering our affairs and buſineſſes, Prov. xxi. 17. 1 Tim. v. 8. and ſo alſo is unadviſed ſuretiſhip, Prov. xi. 15.

Neo. And what is forbidden in this commandment, as tending to the hurt or hinderance of our neighbour's eſtate?

Evan. That we may not hurt or hinder our neighbour's outward eſtate, in this commandment is forbidden, covetouſneſs and diſcontentedneſs with our own eſtate, Heb. xiii 5. and ſo alſo is enviouſneſs at the proſperity of others, Prov. xxiv. 1. and ſo alſo is reſolutions or haſting to be rich, as it were whether the Lord afford means or not, 1 Tim. vi. 9. Prov. xxviii 20. and ſo alſo is borrowing, and not paying again, we being able, Pſal. xxxvii. 21. and ſo alſo is lend-

lending upon usury, Exod xxii. 25. and so also is the not restoring of things borrowed, Psal. xxxvii. 21. and so also is cruelty, in requiring all our debts, without compassion or mercy, Isa. lviii. 3. and so also is the praising of any commodity we sell, contrary to our own knowledge, or the debasing of any thing we buy, against our own conscience, Isa. v. 20. Prov xx. 14. and so also is the hoarding up, or withholding the selling of corn, and other necessary commodities, when we may spare them, and others have need of them, Prov. xi 26 and so also is the retaining of hirelings wages, James v. 4. and so also is uncharitable inclosure, Isa. v. 8. and so also is the selling of any commodity by false weights, or false measures, Lev. xix. 35. and so also is the concealing of things found, and withholding them from the right owners, when they are known. And so also is robbery, or the laying of violent and strong hands on any part of the wealth that belongs unto another, Zech. iv. 3, 4. and so also is the pilfering and and secret carrying away of the wealth that belongs unto another, Josh vii. 21. and so also is the consenting to the taking away of the goods of another, Psal. xc. 18. and so also is the receiving or harbouring of stolen goods, Prov. xxix 24.

Neo. Well, now, Sir I pray you proceed to the affirmative part of this commandment, and tell us what the Lord therein requireth.

Evan. In this commandment is required contentedness of mind, with that part and portion of wealth and outward good things which God in his providence hath alotted unto us, Heb. xiii. 1. 1 Tim. vi. 6, 7, 8. and so also in resting by faith upon the promise of God, and depending upon his providence, without distrustful care, Matth. vi. 20, 26. and so also is a moderate desire of such things as are convenient and necessary for us, Matth. vi. 21. Prov. xxx. 8. and so also is a moderate care to provide those things which are needful for us, Gen. xxx. 30. 1 Tim. v 8. and so

alſo is an honeſt calling, Gen iv. 2. and ſo alſo is diligence, painfulneſs, and faithful labouring therein, Gen. iii. 19. and ſo alſo is frugality or thriftineſs, Prov. xxvii. 23, 24 John vi. 12. and ſo alſo is borrowing for need and good ends, what we are able to repay, and making payment with thanks and chearfulneſs, Exod. xxii. 14. and ſo alſo is lending freely, without compounding for gain, Deut xv 8. Luke vi. 35. and ſo alſo is giving, or communicating outward things unto others, according to our ability and their neceſſity, Luke xi 41. So alſo is the uſing of truth, ſimplicity, and plainneſs in buying and ſelling, in hiring and letting, Lev. xxv 14. Deut. xxv. 13, 14, 15. and ſo alſo is the reſtoring of things found, Deut. xxii. 2, 3. and ſo alſo is the reſtoring of things committed to our truſt, Ezek. xviii 7. And thus have I endeavoured to ſatisfy your deſire concerning the eighth commandment; and now, neighbour Nomologiſta, I pray you tell me whether you think you keep it perfectly or no.

Nom. I can ſay this truly, that I never in all my life took away, nor conſented to the taking away of ſo much as a penny-worth of any other man's goods.

Evan. Tho' you did not, yet, if there ever have been in your heart any diſcontentedneſs with your own eſtate? or any envious thoughts towards others in regard of their proſperity in the world? or any reſolution to be rich otherwiſe than by the moderate uſe of lawful means? or if ever you borrowed and payed not again, to the utmoſt of your ability, or if ever you lent upon uſury? or if ever you did cruelly require any debt above the ability of your debtor? or if ever you praiſed any thing you had to ſell above the known worth of it? or if ever you did undervalue any thing you were to buy, contrary to your own thoughts of it? or if ever you hoarded up corn in the time of dearth? or if ever you retained the hireling's wages in your hands, to his loſs or hinderance? or if

ever you did ſell any commodity by falſe weights or meaſures? or if ever you did conceal any thing found, from the right owner, when you knew him? then have you been guilty of theft, and ſo have been a tranſgreſſor of this commandment.

And though you never have done any of theſe things (as it it is ſtrange if you have not) yet if ever you were guilty of idleneſs, ſloth, or any way unwarrantably neglected your calling? or if ever you did unthriftily miſpend any of your own goods, or ever were negligent and careleſs in ordering your own affairs and buſineſs, or if ever you ſuſtained any loſs by your unadviſed ſuretiſhip, or if ever you borrowed upon uſury, except in caſe of extreme neceſſity, then have you been guilty of robbing yourſelf, and ſo have been a tranſgreſſor of this commandment.

Neo. Now, I pray you, Sir, proceed to ſpeak of the ninth commandment, as you have done of the reſt.

COMMANDMENT IX

Evan. Well then, I pray you conſider, that in the ninth commandment there is a negative part expreſſed in theſe words, "Thou ſhalt not bear falſe witneſs againſt thy neighbour." That is, thou ſhalt not think or ſpeak any thing contrary to the truth, or that may tend to the hurt or hinderance either of thine own or thy neighbour's good name. And an affirmative part included in theſe words, "But thou ſhalt by all good means, ſeek to preſerve them both, according to truth and a good conſcience."

Neo. Well, Sir, I pray you begin with the negative part, and firſt tell us what is forbidden in this commandment, in reſpect of our own good name.

Evan.

Evan. That we may not be guilty of bearing false witness against ourselves either by overvaluing or undervaluing ourselves, in this commandment is forbidden too high a conceit or esteem of ourselves, Luke xviii. 9, 10, 11 and so also is too mean a conceit, in underweeing the good things that be in ourselves, Exod iv. 10, 13. and so also is the procuring of ourselves an evil name, by walking indiscreetly and offensively, Rom ii 24. and so also is the unjust accusing of ourselves, when we, in a way of proud humility, say, "We have no grace, no wit, no wealth," *&c.* Prov xiii. 7. and so also is the excusing of our faults, by way of lying, Lev. xix. 11.

Neo. And what is forbidden in this commandment, in respect of our neighbour's good name?

Evan. That we may not be guilty of bearing false witness against any other man, in this commandment is forbidden, contemning or thinking basely of others, 2 Sam. vi. 16 and so also is wrongful suspicion, or evil surmisings, 2 Sam. x. 3. and so also is rash, uncharitable, unjust judging, and contemning of others, Matth. vii. 1. and so also is foolish admiring of others, Acts xii. 22. and so also is the unjust reviving the memory of our neighbour's crimes, which were in tract of time forgotten, Prov. xvii. 9. and so also is the forbearing to speak in the cause, and for the credit of our neighbours, Prov xxxi. 8, 9. and so also is all flattering speeches, Job xxxii. 21, 22. and and so also is tale-bearing, back-biting, and slanderous speeches, Lev. xix 16. Prov. xx 19 and so also is listening to tale-bearers, Prov. xxvi. 20 and xxv. 23. and so also is falsely charging some ill upon another, before some magistrate, or in some open court, Amos vii 10. Acts xxv. 2.

Neo. I pray you, Sir, proceed to the affirmative part in this commandment, and first tell us what the Lord requireth of us, for the maintenance of our own good name?

Evan. For the maintenance of our own good name, the Lord in this commandment requireth a right judgment of ourſelves, 2 Cor. xiii 5 with a love to, and a care of our good name, Pov. xxii. 1.

Neo. And what doth the Lord in this commandment require of us for the maintenance of our neighbour's good name?

Evan. For the maintenance of our neighbour's good name, in this commandment is required a charitable opinion and eſtimation of others, 1 Cor. xiii. 7. and ſo alſo is a deſire of and rejoicing in, the good name of others, Rom. i. 8. Gal. i. 24. and ſo alſo is ſorrowing and grieving for their infirmities, Pſal. cxix. 136. and ſo alſo is the covering of others infirmities in love, Prov. xvii. 9. 1 Pet. iv. 8. and ſo alſo is the hoping and judging the beſt of others, 1 Cor. xii 5, 6, 7. and ſo alſo is the admoniſhing of others before we bewray their faults, Prov. xxv. 9. and ſo alſo is ſpeaking of the truth from our hearts ſimply and plainly, upon any juſt occaſion, Pſal. xv. 2. Zech. viii. 16. and ſo alſo is the giving of ſound and ſeaſonable reproofs for known faults, in love and with wiſdom, Lev. xix. 17. and ſo alſo is the praiſing and commending of thoſe that do well, Rev. ii. 23. and ſo alſo is the defending of the good name of others, if need ſo require. And thus have I alſo endeavoured to ſatisfy your deſires concerning the ninth commandment: and now neighbour Nomologiſta, I pray you tell me, whether you think you keep it perfectly or not?

Nom. The truth is, Sir, I did conceive that there was nothing tended to the breaking of this commandment, but falſely charging ſome ill upon another before ſome magiſtrate, or in ſome open court of juſtice; and that, I thank God, I am not guilty of.

Evan.

Evan. Though you have not been guilty of that, yet, if you have contemned or thought too baſely of any perſon, or have had wrongful ſuſpicions, or evil ſurmiſings concerning them, or have raſhly and unjuſtly judged and condemned them, or if you have fooliſhly admired them, or unjuſtly revived the memory of any forgotten crime, or have given them any flattering ſpeeches, or have been a tale-bearer, or a back-bitter, or a ſlanderer, or a liſtener to tale-bearers, you have borne falſe witneſs againſt your neighbour, and ſo have been guilty of the breach of this commandment.

Or if you have not had a charitable opinion of others, or have not deſired and rejoiced in the good name of others, or have not ſorrowed and grieved for their ſinful infirmities, or have not covered them in love, or have not hoped and judged the beſt of them, or have not admoniſhed them before you have diſcovered their faults to others, or have not given to others ſound and ſeaſonable reproof, or have not praiſed them that do well; then have you alſo been guilty of falſe-witneſs-bearing againſt your neighbour, and ſo have tranſgreſſed this commandment. And though you never have done any of theſe things (as it is ſtrange if you have not) yet if you have had too high a conceit of yourſelf, or have, after a proud humble manner unjuſtly accuſed yourſelf, or have procured yourſelf an evil name, by walking indiſcreetly and offenſively, or have excuſed any fault by way of lying, then have you borne falſe witneſs againſt yourſelf, and thereby have tranſgreſſed this commandment.

Neo. I beſeech you, Sir, proceed to ſpeak of the laſt commandment, as you have done of the reſt.

COMMANDMENT X.

Evan. Well then, I pray you conſider, that in the tenth commandment there is a negative part

expreſſed in theſe words, "Thou ſhalt not covet," &c. That is, thou ſhalt not inwardly think on, nor long after that which belongs to another, though it be without conſent of will, or purpoſe of heart to ſeek after it. And an affirmative part included in theſe words, "But thou ſhalt be well contented with thine own outward condition, and heartily deſire the good of thy neighbours"

Neo. Well Sir, I pray you begin with the negative part; and firſt tell us what the Lord forbiddeth in this commandment?

Evan. I pray you take notice, and conſider, that this tenth commandment was given to be a rule and level, * according to the which we muſt take and meaſure our inward obedience to all the other commandments contained in the ſecond table of God's law †. For the Law-giver having in the reſt of the commandments dealt with thoſe ſins eſpecially which ſtand in deeds, and are done of purpoſe, or with an adviſed conſent of will, (although there is no doubt but that the law of reſtraining concupiſcence is implied and included in all the former commandments. Now laſt of all, in this laſt commandment he dealeth with thoſe ſins which are called only concupiſcences, and do contain all inward ſtirring and conceit in the underſtanding and affections againſt every commandment of the law, and are, as it were, rivers boiling out of the fountain of that original ſin: for to covet, in this place, ſignifies to have a motion of the heart without any ſettled conſent of the will ‡. Briefly then in this commandment is forbidden not only the evil act and evil thought ſettled, and with full and deliberate conſent of will, as in the former commandments; but here alſo is forbidden, ‖ the very firſt motions and inclinations, to every evil that is forbidden in any of

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* Urſin. Cat. p. 614. † Baſting Cat. p. 162.
‡ Dod on the Com. p. 363. ‖ Elton on the Com.

the former commandments, as it is evident, Rom. vii. 7. and xiii. 9. For it is not said in this commandment, Thou shalt not consent to lust, but, "Thou shalt not lust." It doth not only command the binding of lust, but it also forbiddeth the being of lust; which being so, * who seeth not that in this commandment is contained, the perfect obedience to the whole law; for how cometh it to pass, that we sin against every commandment, but because this corrupt concupiscence is in us, without which, we should of our own accord, with our whole mind and body, be apt to do the only good without any thought or desire at all to the contrary? And this is all I have to say touching the negative part of this commandment.

Neo. Well then, Sir, I pray you proceed to the affirmative, and tell us what the Lord requireth in this commandment?

Evan. Why, original justice, or righteousness, is required in this commandment, which is a disposition and an inclination and desire to perform unto God, and to our neighbour for God's sake, all the duties which are contained both in the first and second table of the law; whence it doth evidently appear, that it is not sufficient, though we forbear the evil and do the good which is contained in every commandment except we do it readily and willingly, and for the Lord's sake. As for example, to give you a few instances, it is not sufficient, tho' we abstain from making of images, or worshipping God by an image, no though we perform all the parts of his true worship, as, praying, reading, hearing, receiving the sacraments, and the like; if we do it unwillingly, or in obedience to any law or commandment of man, and not for the Lord's sake; neither is it sufficient, though we abstain from the works of our callings on the Lord's day, and perform never

* Basting Cat. p. 163.

never so many religious exercises; yet if it be unwillingly, and for form and custom-sake, or in mere obedience to any superior, and not for the Lord's sake. Neither is it sufficient, though a child shew never so much honour, love, and respect to his parents, if he do it by constraint and unwillingly, or to gain the praise of men, and not for the Lord's sake. Neither is it sufficient, though a servant do his duty, and carry himself never so well, if it be for fear of correction, and for his own profit and gain, and not for the Lord's sake. Neither is it sufficient, though a wife carry herself never so dutifully and respectfully towards her husband, both in word and deed, if it be unwillingly, for fear of his frowns, or to gain the applause of them that behold it, and not for the Lord's sake Neither is it sufficient, though a husband shew much love and respect to his wife, if it be because she is amiable or profitable, or to gain the praise of men, and not for the Lord's sake. In a word, it is not sufficient, tho' any man or woman do all their duties, in all their relations, if they do them merely for their own sake, and not for the Lord's sake.

Neither is it sufficient, tho' a man abstain from killing, yea, and from striking, if it be for fear of the law, and not for the Lord's sake. Neither is it sufficient, though he bridle his anger, and abstain from expressing any wrath, if it be because he would be counted a patient man, and not for the Lord's sake. Neither is it sufficient, though a man visit the sick, clothe the naked, feed the hungry, or never so many ways seek to preserve the life of his neighbour, if it be for the praise of men, and not for the Lord's sake. Neither is it sufficient, though a man abstain from committing adultry, if it be for fear of the shame or punishment that will follow, and not for the Lord's sake. Nor though we also abstain from idleness, gluttony and drunkenness, if it be for our own gain's sake, and not for the Lord's sake. Neither is it

suffi-

ſufficient, though we abſtain from ſtealing, and labour diligently in our callings, if it be for fear of ſhame or puniſhment, or for the praiſe of men. Neither is it ſufficient, though we have abſtained from falſe witneſs bearing, and have ſpoken the truth, if it have been for fear or ſhame, or merely to do our neighbour a courteſy, and not becauſe the Lord requireth it.

Thus I might have inſtanced, in divers other particulars, wherein, though we have done that which is required, and avoided that which is forbidden, yet, if it have been for our own ends, in any of the particulars before-mentioned; yea, or if it have been merely or chiefly to eſcape hell, and to obtain heaven, and not for the love we bear to God, and for the deſire we have to pleaſe him, we have therein tranſgreſſed the Lord's commandments. And now, neighbour Nomologiſta, I pray you conſider, whether you have gone near to the keeping of all the commandments perfectly or no?

Nom. But, Sir, are you ſure that the Lord requireth that every man ſhould keep all the ten commandments according as you have now expounded them?

The Uſe of the Law.

Evan. Yea, indeed he doth, and if you make any queſtion of it, I pray you, conſider further, that one aſking our Saviour, which is the "great commandment in the law," he anſwered, * "Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This," ſaith he, "is the firſt and great commandment; and the ſecond is like unto this, Thou ſhalt love thy neighbour as thyſelf."

Whereupon ſaith a famous ſpiritual expoſitor †, "God will have the whole heart; and all the powers of

* Matth. xxii. 6, 7, 8, 9. † Urſin. Cat. p. 37, 38.

of our ſouls muſt be bent towards him, he will have himſelf to be acknowledged and reckoned as our ſovereign and ſupreme good; our love to him muſt be perfect and abſolute: he requireth, that there be not found in us the leaſt thought, inclination, or appetite of any thing which may diſpleaſe him; and that we direct all our actions to this very end, that he alone may be glorified by us: and that for the love we bear unto God, we muſt do well unto our neighbour, according to the commandments of God. Conſider alſo, I pray you, that it is ſaid, Deut xxvii. 26. Gal iii 10. "Curſed is every one that continueth not in all things which are written in the book of the law, to do them" Now, if you do conſider theſe things well, you ſhall perceive that the Lord requireth that every man do keep all the ten commandments perfectly, according as I have expounded them, and concludes all thoſe under the curſe that do not ſo keep them.

Nom. Surely, Sir, you did miſtake, in ſaying that the Lord requireth that every man do keep all the ten commandments perfectly; for I ſuppoſe you would have ſaid, the Lord requireth that every man do endeavour to keep them perfectly.

Evan. No, neighbour Nomologiſta, I did not miſtake, for I ſay it again, that the Lord requireth of every man, perfect obedience to all the ten commandments, and concludes all thoſe under the curſe, that do not yield it; for it is not ſaid, Curſed is every man that doth not endeavour to continue in all things, but, "Curſed is every man that continueth not in all things," *&c.*

Nom., But Sir, do you think that any man doth continue in all things, as you have expounded them?

Evan. No, no, it is impoſſible that any man ſhould.

Nom. And, Sir, what is it to be under the curſe?

Evan.

Evan. To be under the curſe, as Luther and Perkins do well agree, is to be under ſin, the wrath of God, and everlaſting death.

Nom. But, Sir, I pray you how can this ſtand with the juſtice of God, to require man to do that which is impoſſible, and yet to conclude him under the curſe for not doing it.

Evan. You ſhall perceive that it doth well ſtand with the juſtice of God to deal ſo with man, if you do conſider, that this law of God, or theſe ten commandments, which we have now expounded, are, as Urſinus's catechiſm truly ſaith, "A doctrine agreeing with the eternal and immortal wiſdom and juſtice that is in God," wherein ſaith Calvin, "God hath ſo painted out his own nature, that it doth in a manner expreſs the very image of God." And we read, Gen. i 27 That man at the firſt was created in the image or likeneſs of God; whence it muſt needs follow that this law was written in his heart, (that is to ſay) God did engrave in man's heart ſuch wiſdom and knowledge of his will and works, and ſuch integrity in his ſoul, and ſuch a fitneſs in all the powers thereof, that his mind was able to conceive, and his heart was able to deſire, and his body was able to put in execution, any thing which was acceptable to God; ſo that in very deed he was able to keep all the ten commandments perfectly.

And therefore though God do require of man impoſſible things, yet is he not unjuſt, neither doth he injure us in ſo doing, becauſe he commanded them when they were poſſible; and though we have now loſt our ability of performance, yet it being by our voluntary falling from the ſtate of innocence in which we were at firſt created. God hath not loſt his right of requiring that of us, which he once gave us.

Nom. But, Sir, you know it was our firſt parents only that did fall away from God in eating the forbidden fruit, and none of their poſterity; how then can

it

it be truly said, that we have lost that power through our own default?

Evan. For answer to this, I pray you consider, that Adam by God's appointment, was not to stand or fall as a single person only, but as a common public person representing all mankind which were to come of him. And therefore, as in case if he had been obedient, and not eaten the forbidden fruit, he had retained and kept that power which he had by creation, as well for all mankind as for himself; even so by his disobedience in eating that forbidden fruit, he was disrobed of God's image, and so lost that power, as well for all mankind as for himself.

Nom. Why then, Sir, it should seem that all mankind are under sin, wrath, and eternal death.

Evan. Yea, indeed, by nature they are so, "For we know, saith the apostle, that whatsoever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Rom. iii. 19. And again saith he, "We have proved both Jews and Gentiles, that they are all under sin." Rom. iii. 9 And in another place he saith, "We were by nature children of wrath as well as others," Eph. ii. 3. and lastly, he saith, "So death passed upon all men, for that all have sinned," Rom. v. 12.

Nom. But, Sir, I pray you tell me whether you think that any regenerate man doth keep the commandments perfectly according as you have expounded them?

Evan. No, not the most sanctified man in the world.

Nom. Why then, Sir, it should seem, that not only natural men, but regenerate men also, are under the curse of the law. For if every one that keepeth not the law perfectly be concluded under the curse; and if rege-

regenerate men do not keep the law perfectly, then they must also needs be under the curse.

Evan. The conclusion of your argument is not true, for if by regenerate men you mean true believers, then they have fulfiled the law perfectly in Christ, or rather Christ hath perfectly fulfilled the law in them, and was made a curse for them, and so hath redeemed them from the curse of the law, as you may see, Gal. iii. 13.

Nom. Well, Sir, now I do understand you, and have ever been of your judgment in that point, for I have ever concluded thus, that either a man himself, or Christ for him, must keep the law perfectly, or else God will not accept of him, and therefore have I endeavoured to do the best I could to keep the law perfectly, and wherein I have failed and come short, I have believed that Christ hath done it for me.

Evan. The apostle saith, Gal. iii. 10. "So many as are of the works of the law, are under the curse." And truly neighbour Nomologista, if I may speak it without offence, I fear me you are still of the works of the law, and therefore still under the curse.

Nom. Why, Sir, I pray you what is it to be of the works of the law?

Evan. To be of the works of the law, is for a man to look for, or hope to be justified or accepted in the sight of God, for his own obedience to the law.

Nom But surely, Sir, I never did so; for tho' by reason of my being ignorant of what is required and forbidden in every commandment, I had a conceit that I came very near the perfect fulfilling of the law, yet I never thought I did do all things that are contained therein, and therefore I never looked for, nor hoped that God would accept me for mine own obedience without Christ's being joined with it.

Evan. Then it seemeth that you did conceive, that your obedience and Christ's obedience must be joined together, and so God would accept you for that.

Nom. Yea, indeed, Sir, there hath been my hopes, and indeed there is still my hopes.

Evan. Ay but neighbour Nomologista, as I told my neighbour Neophytus and others not long since, so I tell you now, that as the justice of God requires a perfect obedience, so doth it require that this perfect obedience be a personal obedience, *viz.* It must be the obedience of one person only. The obedience of two must not be put together to make up a perfect obedience: and indeed to say as the thing is, God will have none to have a hand in the justification and salvation of any man, but Christ only; for, saith the apostle Peter, Acts iv. 12. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Believe it then, I beseech you, that Christ Jesus will either be a whole Saviour, or no Saviour; he will either save you alone, or not save you at all.

Nom. But, Sir, if man's obedience to the law do not help to procure his justification and acceptance with God, then why did God give the law to the Israelites upon mount Sinai, and why is it read and expounded by you that are ministers? I would gladly know of what use it is.

Evan. The apostle saith, Gal. iii. 19. That the law was added because of transgression." That is, (as Luther expounds it) "That transgressions might increase, and be more known and seen?" Or as Perkins expounds it, "For the revealing of sin, and the punishment thereof; for by the law comes the knowledge of sin," as the same apostle saith, Rom. iii. 20. And therefore when the children of Israel had a conceit that they were righteous, and could keep all God's commandments perfectly as it is manifest by their

their saying, Exod. xix. 8. "All that the Lord commandeth we will do, and be obedient." The Lord gave them this law to the intent they might see how far short they came of yielding that obedience which is therein required, and so consequently how sinful they were. And just so did our Saviour deal also with the young expounder of the law, Matth. xix. 16. who it seems was sick of the same disease, *. "Good Master (saith he) what shall I do, that I may inherit eternal life?" "He doth not (saith Calvin) † simply ask, which way, or by what means he should come to eternal life, but, what good he should do to get it." Whereby it appears, that he was a proud justiciary, one that swelled in fleshly opinion, that he could keep the law, and be saved by it; therefore he is worthily sent to the law to work himself weary, and to see his need, to come to Christ for remedy.

Now then, if you would know of what use the law is, why first let me tell you, it is of special use to all such as have a conceit that they themselves can do any thing for the procuring of their own justification, and acceptation in the sight of God, to let them see, as in a glass, that in that case they can do nothing. And therefore, seeing that you yourself have such a conceit, I beseech you labour to make that use of it, that so you may be hereby quite driven out of yourself unto Jesus Christ.

Nom. Believe me, Sir, I should be glad I could make such a good use of it, and therefore I pray you, give me some directions how I may do it.

Evan. Why first of all, I would desire you to consider, that, in regard that all mankind were at first created in such an estate as I have declared unto you: the law and justice of God doth require that the man who undertakes by his obedience to procure his justification

* Calvin's Instit. p. 403. † Ibid. p. 403.

cation and acceptation in the ſight of God, either in whole, or in part, be as compleatly furniſhed with the habit of righteouſneſs and true holineſs, and as free from all corruption of nature, as Adam was in the ſtate of innocency, that ſo there may not be the leaſt corruption mingled with any of thoſe good actions which he doth, nor the leaſt motion of heart, or inclination of will towards any of thoſe evil actions which he doth not do.

Secondly, I would deſire you to conſider, that neither you, nor no man elſe, whilſt you live upon the earth, ſhall be ſo furniſhed with perfect righteouſneſs, and true holineſs, nor ſo free from all corruptions of nature, as Adam was in a ſtate of innocency; ſo that no good action which you do, ſhall be free from having ſome corruption mingled with it; nor no evil action which you do not do, free from ſome motion of heart, or inclination of will, towards it: and that, therefore, you can do nothing towards the procuring of your juſtification and acceptation in the ſight of God: the which the prophet David, well conſidering, cries out, Pſal. cxliii. 2. "Enter not into judgment with thy ſervant, O Lord, for in thy ſight ſhall no man living be juſtified." Yea, and this made the apoſtle Paul cry out, "O wretched man that I am, who ſhall deliver me from the body of this death!" Rom. vii. 24. Yea, and this made him deſire to be found in Chriſt, not having his own righteouſneſs, which is of the law, but that which is through the faith of Chriſt," Phil. iii. 9.

Nom. But, Sir, I am perſuaded there be ſome good actions which I do, that are free from having any corruption at all mixed with them; and ſome evil actions I do not do, towards the which I have no motion of heart, or inclination of will at all.

Evan. Surely, neighbour Nomologiſta, you do not truly know yourſelf; for I am confident, that any man, who truly knows himſelf, doth ſee ſuch ſecret cor-

corruptions of heart in every duty he performeth, as causeth him unfeignedly to confess, that whatever good action he doth, it is but a polluted stream, of a more corrupt fountain. And whatsoever you or any man else do conceive of yourselves, it is most certain, that whatsoever sin is forbidden in the word *, or hath been practised in the world, that sin every man carries in his bosom, for all hath equally sinned in Adam, and therefore original lust is equally in all.

Nom. Sir, I can hardly be persuaded to this.

Evan. Well, neighbour Nomologista, I cannot so well tell how it is with you, but for mine own part, I tell you truly, I find my knowledge corrupted and defiled with ignorance and blindness, and my faith corrupted and defiled with doubting and distrust, and my love to God very much corrupted and defiled with sinful self-love, and love to the world; and my joy in God much corrupted and defiled with carnal joy, and my godly sorrow very much corrupted and defiled with worldly sorrow.

And I find my prayers, my hearings, my reading, my receiving the sacrament, and such like duties, very much corrupted and defiled with dulness, drowsiness, sleepiness, wandering, worldly thoughts, and the like.

And I find my sanctifying of the Lord's name very much corrupted and defiled, by thinking and speaking lightly and irreverently of his titles; and by thinking, if not by speaking, grudgingly against some acts of his providence.

And I find my sanctifying of the Lord's day very much corrupted and defiled by sleeping too long in the morning, and by worldly thoughts and words, if not by worldly works.

And I find that all my duties that I have performed, either towards my superiors or inferiors, have been corrupted and defiled, either with too much indulgency,

* Capel on Temptation, page 60. and 41.

gency, or with too much ſeverity, or with baſe fears, or baſe hopes, or ſome ſelf-end and by-reſpect.

And I find that all the duties which I have performed, either for the preſervation of mine own, or others life, chaſtity, goods, or good name, have been very much corrupted and defiled, either with deſire of mine own praiſe, mine own profit here, or to eſcape hell, and to obtain heaven hereafter; ſo that I ſee no good action which I have ever done, free from having ſome corruption mixed with it.

And as for motion of heart, and inclination of will, towards that evil which I have not done, it is alſo manifeſt for though I have not been guilty of idolatry, either in making or worſhipping of images, yet have I not been free from carnal imaginations of God in the time of his worſhip, nor from will-worſhip.

And though I have not been ſo guilty of profaning the name of the Lord, after ſuch a groſs manner as ſome others have been, yet have I not been free from an inclination of heart, and diſpoſition of will thereunto; for I have both thought and ſpoken irreverently both of his titles, attributes, word, and works; yea, and many times do ſo to this day.

And though I do not now ſo groſsly profane the Lord's day, as it may be others, have done, and do ſtill, yet have I formerly done it groſsly, yea, and do find ſtill an inward diſpoſition of heart, and inclination of will, both to omit thoſe duties which tend to the ſanctifying of it, and to do thoſe worldly actions which tend to the profanation of it.

And though when I was a child and young, I did not ſo groſsly diſhonour and diſobey my parents and other ſuperiors as ſome others did, yet had I an inclination of heart, and diſpoſition of will thereunto, as it was manifeſt by my ſtubbornneſs, and by my not yield-

yieding of willing obedience to their commands, nor ſubmitting patiently to their reproofs and corrections.

And though it may be, I have done more of my duty to my inferiors, than ſome others have done, yet have I found an inclination of heart, and a diſpoſition of will many times, to omit thoſe duties which I have performed, ſo that I have, as it were, been fain to conſtrain myſelf to do that which I have done.

And though I have not been guilty of the groſs act of murder, yet have I had, and have ſtill, an inclination of heart and a diſpoſition of will thereunto, in that I have been and am ſtill many times ſubject to raſh, unadviſed, and exceſſive anger, yea I have been, and am ſtill divers times wrathful and envious towards others that offend me.

And though I never was guilty of the foul and groſs act of fornication or adultery, yet have I had an inclination of heart, and diſpoſition of will thereunto, in that I have not been free from filthy imaginations, unchaſte thoughts, and inward motions and deſires to uncleanneſs.

And though I was never guilty of the groſs act of ſtealing, yet have I had an inclination of heart, and a diſpoſition of will thereunto, in that I have neither been free from diſcontentedneſs with mine own eſtate, nor from covetous deſires after that which belongs to another.

And though I never did bear falſe witneſs againſt any man, yet have I had an inclination of heart, and diſpoſition of will thereunto; in that I have been free from contemning, deſpiſing, and thinking too baſely of others, neither yet have I been free from evil ſurmiſings, groundleſs ſuſpicions, and raſh judging of others.

And now, neighbour Nomologiſta, I pray you tell me whether you do not think that ſome of theſe corruptions are in you, which you hear are in me?

Nom.

Nom. Yea, believe me, Sir, I must needs confess that some of them are.

Evan. Well, though you have but only one of them in you, yet I pray you consider, that you do thereby transgress one of the ten commandments; and the apostle James saith, that, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," James ii. 10. And call to mind, I also pray you, that a curse is denounced against all those that continue not in "all things which are written in the book of the law to do them." Mind it I pray you, "that doth not continue in all things." So that although you could for a time do all that the Lord requireth, and avoid all that he forbiddeth, and that never so exactly, yet, if you do not continue so doing, but transgress the law once in all your life, and that only in one thought, you are thereby become subject to the curse, which, as you have heard, is eternal damnation in hell.

Nay, let me tell you more, although you never yet had transgressed the law in all your life hitherto, not so much as in the least thought, nor never should do whilst you live, yet should you thereby become far short of the perfect fulfilling of the law, and so consequently of your justification, and acceptation in the sight of God.

Nom. That is very strange to me, Sir, for what can be required more, or what can be done more, than yielding of perfect and perpetual obedience?

Evan. That is true indeed, there is no more required, neither can there be more done, but yet you must understand, that the law doth as well require passive obedience as active, suffering as well as doing; for our common bond, entered into for us all, * by God's benefits towards the first man, is by his disobedience become forfeited, both in respect of himself and all mankind; and therefore, ever since the fall of man, the

* Trueness of the Christ. Rel. p. 534.

the law and justice of God doth not only require the payment of the debt, but also of the forfeiture; there is not only required of him perfect doing, but also perfect suffering. "In the day that thou eatest thereof, thou shalt die the death," saith the Lord, Gen. ii. 17.

Nay, let me tell you yet more, in order of justice, the forfeiture ought to be paid before the debt, perfect suffering should go before perfect doing, because all mankind, by reason of that first and great transgression, are at odds and enmity with God, they are all of them children of his wrath, and therefore God (as we may speak with holy reverence) cannot be reconciled unto any man, before a full satisfaction be made to his justice by a perfect suffering; Col. i. 21. perfect suffering then is required for the reconciling of man unto God, Eph. ii. 3. and setting him in the same condition he was in before his fall, and perfect doing is required for the keeping of him in that condition.

Nom. And, Sir, is man as unable to pay the forfeiture, as he is to pay the debt? I mean, is he as unable to suffer perfectly, as to do perfectly?

Evan. Yea indeed, every whit as unable; forasmuch as man's sin in eating of the forbidden fruit was committed against God, and God is infinite and eternal, and the offence is always multiplied according to the dignity of the person against whom it is committed: man's offence must needs be an infinite offence, and the punishment must needs be proportionable to the fault, therefore an infinite and eternal punishment is required at man's hands, or else such a temporal punishment, as is equal, and answerable to eternal. Now eternal punishment man cannot sustain, because then he should never be delivered, he should ever be satisfying, and never have satisfied; which satisfaction, is such as is the punishment of devils and damned men in hell, which never shall have end. And for temporal punishment, which should be equivalent

valent to eternal, that cannot be neither, becauſe the power and vigour of no creature is ſuch, that it may ſuſtain a finite and temporal puniſhment, equivalent to infinite and eternal; for ſooner ſhould the creature be waſted, conſumed, and brought to nothing, than it could ſatisfy the juſtice of God by this means: wherefore we may certainly conclude, that no man can ſatisfy the law and juſtice of God, neither by active nor by paſſive obedience, and ſo conſequently no man ſhall be juſtified and accepted in the ſight of God by his own doings or ſufferings.

Nom. Sir, I ſee it clearly, and am therein fully convinced, and I hope I ſhall make that uſe of it. But, Sir, is there no other uſe to be made of the law than this?

Evan. Yea, neighbour Nomologiſta, you muſt not only labour thereby to ſee your own inſufficiency, to procure your own juſtification, and acceptation in the ſight of God, (though that indeed be the chief uſe that any unjuſtified perſon ought to endeavour to make of it) but you muſt alſo endeavour to make it a rule of direction to you in your life and converſation.

Nom. But, Sir, if I cannot by my obedience to the law, do any thing towards the procuring of mine own juſtification and acceptation in the ſight of God, or (which as I do conceive is all one) if I can do nothing towards the procuring of mine own eternal ſalvation, then methinks all that I do ſhould be in vain, for I cannot ſee any good that I ſhall get thereby.

Evan. No, neighbour Nomologiſta, it ſhall not be in vain; for though you cannot by your obedience to the law, do any thing towards the procuring of your own juſtification, or eternal ſalvation; yea, and though you ſhould never make ſuch a uſe of it, as to be thereby driven out of yourſelf unto Jeſus Chriſt for juſtification, and eternal ſalvation, but ſhould be everlaſtingly condemned; yet, this let me tell you,

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the more obedience you yield unto the law, the more eaſy ſhall your condemnation be; for although no man, walk he never ſo exactly and ſtrictly according to the law, ſhall thereby either eſcape the torments of hell, or obtain the joys of heaven, yet the more exactly and ſtrictly any man walks according to the law, the eaſier ſhall his torments be, Matth. xi 22. ſo although you by your obedience to the law cannot obtain the uneaſieſt place in heaven, yet may you thereby obtain the moſt eaſy place in hell; and therefore your obedience ſhall not be in vain. Nay, let me tell you more, although you by your obedience to the law, can neither eſcape that hell, nor enjoy that heaven that is in the world to come; yet may you thereby eſcape that hell, and enjoy that heaven which is to be had in this preſent world; for the Lord dealeth ſo equally and juſtly with all men, that every man ſhall be ſure to receive his due at his hands: ſo that, as every man who is truly juſtified in the ſight of God by faith in Chriſt's blood, ſhall for that blood's ſake be ſure of the joys of heaven, be his life never ſo unconformable to the law, yet the more unconformable his life is thereunto, the more croſſes and afflictions he ſhall be ſure to meet withal in this life, Pſal. lxxxix. 30, 31. 32. even ſo, though no man, that is not juſtified by faith in Chriſt's blood, ſhall either eſcape the torments of hell, or attain the joys of heaven, be his life never ſo conformable to the law, yet the more conformable his life is thereunto, the leſs of the miſeries and the more of the bleſſings of this life he ſhall have; for is it not to men unjuſtified, though I ſuppoſe not only to them, that the Lord ſpeaketh, Iſa. i. 19. ſaying, "If you be willing and obedient, ye ſhall eat the good things of the land" And doth not the Lord in the fifth commandment promiſe the bleſſing of long life to all inferiors that are obedient to their ſuperiors? And may we not obſerve, and is it not found true by experience, that thoſe children who

are

are moſt careful of doing their duties to their parents, are commonly more free both from their parents corrections and the Lord's corrections; and are likewiſe bleſſed with obedient children themſelves, and do taſte of their parents bounty and the Lord's bounty, as touching the bleſſings of this life, more than others that are diſobedient? And may we not obſerve, and is it not found true by experience, that thoſe ſervants that are moſt faithful and diligent in their places, are commonly more free either from the Lord's or their maſter's corrections; and are likewiſe rewarded with ſuch ſervants themſelves, and with other temporal bleſſings both from their maſters and from the Lord, than others that are not ſo? And may we not obſerve, and is it not found true by experience, that thoſe wives that are obedient and ſubject to their huſbands, are commonly more free from the frowns, checks, and rebukes of their huſbands, at leaſt they are more bleſſed with peace of conſcience, and a good name amongſt men, than others that are not ſo? And may we not obſerve, that our mere honeſt men, who for the moſt part live without committing any groſs ſin againſt the law, are commonly more exempted from the ſword of the magiſtrate, and have many earthly bleſſings more in abundance, than ſuch as are groſs ſinners? And the Scribes and Phariſees, who were ſtrict obſervers of the law, in regard of the outward man, were no loſers by it. "Verily, ſaith our Saviour, I ſay unto you, they have their reward," Matth vi. 2.

So that ſtill you ſee, your obedience to the law ſhall not be in vain; wherefore, I pray you, do your beſt to keep the ten commandments as perfectly as you can. But above all, I beſeech you, be careful to conſider of that which hath been ſaid touching the ſpecial uſe of the law to you, that ſo through the powerful working of God's Spirit, it may become an effectual means to drive you out of yourſelves unto Jeſus Chriſt.

O consider, in the first place, what a great number of duties are required, and what a great number of sins are forbidden in every one of the ten commandments. And in the second place, consider, how many of those duties you have omitted, and how many of those sins you have committed. And in the third place, consider, that there hath been much corruption mixed with every good duty which you have done, so that you have sinned in doing that which in itself is good; and that you have had an inclination of heart and disposition of will to every sin you have not committed, and so have been guilty of all those sins which you have not done. And in the fourth place, consider, that the law denounceth a curse unto every one which continueth not in all things which are written in the book of the law to do them. And then, in the fifth place, make application of the curse unto yourself, by saying in your heart, if every one be cursed which continueth not in all things, then surely I am cursed that have continued in nothing. And then, in the sixth place, consider, that before you can be delivered from the curse, the law and justice of God requireth that there be a perfect satisfaction made, both by paying the debt and the forfeiture to the very utmost farthing, perfect doing and perfect suffering are both of them required. And then, in the last place, consider, that you are so far from being able to make a perfect satisfaction, that you can do nothing at all towards it, and that therefore, as of yourself you are in a most miserable and helpless condition.

Nom. Well, Sir, I do plainly see that I have been deceived, for I verily thought, that the only reason why the Lord gave the law, and why you that are ministers do shew us what is required and forbidden in the law, had been, that all men might thereby come to see what the mind and will of the Lord is, and be exhorted, and persuaded to lead their lives thereafter. And I also verily thought, that the more

any man did ſtrive and endeavour to reform his life and do thereafter, the more he procured the love and favour of God towards him, and the more God would bleſs him and do him good, both in this world, and in the world to come; yea, and I alſo verily thought, that it had been in man's power to have come very near the perfect fulfilling of the law, for I never read nor heard any miniſter to ſhew how impoſſible it is for any man to keep the law, nor never make any mention of ſuch uſe of the law, as you have done this day.

Evan. Surely, neighbour Nomologiſta, theſe have not only been your thoughts, but alſo the thoughts of many other men: for it is natural for every man to think that he muſt and can procure God's favour, and eternal happineſs by his obedience to the law, at the leaſt to think he can do ſomething towards it; for naturally men think that the law requireth no more but the external act, and that therefore it is in man's power to keep it perfectly. Is it not an ordinary and common thing for men when they hear or read that there is more required and forbidden in the law than they were aware of, to think with themſelves, Surely I am not right, I have tranſgreſſed the law more than I had thought I had done, and therefore God is more angry with me than I had thought he had been; and therefore to pacify his anger, and procure his favour towards me, I muſt repent, amend, and do better; I muſt reform my life according to the law, and ſo by my future obedience, make amends for my former diſobedience: and if hereupon they do attain to any good meaſure of outward conformity, then they think they come near the perfect fulfilling of the law; and if it were not that the doctrine of the church of England is, that no man can fulfil the law perfectly, and that none but Papiſts do ſay the contrary, they would both think and ſay they did, or hoped they ſhould keep all the commandments perfectly. And upon

upon occasion of this their outward reformation according to the law, they think; yea, and sometimes say, they are regenerate men and true converts, and that the beginning of this their reformation was the time of their new birth, and conversion unto God. And if these men do confess themselves to be sinners, it is rather because they hear all others confess themselves so to be, than out of any true sight and knowledge, sense or feeling, they have of any inward heart-corruption. And if they do acknowledge, that man is not to be justified by the works of the law, but by faith in Christ, it is rather because they have heard it so preached, or because they have read it in the Bible, or some other book, than because of any imperfection which they see in their own works, or any need they see of the righteousness of Jesus Christ. And if they do see any imperfection in their own works, and any need of the righteousness of Jesus Christ, then they imagine that so long as their hearts are upright and sincere, and they do desire and endeavour to do their best to fulfil the law, God will accept of what they do, and make up their imperfect obedience with Christ's perfect obedience, and so will justify them and save them; but all this while their own works must have a hand in their justification and salvation, and so they are still of the works of the law, and therefore under the curse; the Lord be merciful both to you and them, and bring you under the blessing of Abraham.

Nom. Sir, I thank you for your good wishes towards me, and for your great pains which you have now taken with me, and so I will for this time take my leave of you; only, Sir, I could wish, if it might not be too much trouble to you, that you would be pleased at your leisure, to give me in writing a copy of what you have this day said concerning the law.

Evan. Well, neighbour Nomologista, though I shall hardly spare so much time, yet because you do desire

it, and in hope you may receive good by it, I will ere long find some time to accomplish your desire.

Neo. I pray you, neighbour Nomologista, tarry a little longer, and I will go with you.

Nom. No, I must needs be gone, I can stay no longer.

Evan. Then fare you well, neighbour Nomologista, and the Lord make you to see your sins.

Nom. The Lord be with you, Sir.

Neo. Well, Sir, now I hope you have fully convinced him that he comes far short of keeping all the commandments perfectly: I hope he will no longer be so well conceited of his own righteousness as he hath formerly been. But now, Sir, I pray you tell me before I depart, whether you would have me to endeavour to make the same use of the law, which you have advised him to make?

Evan. No, neighbour Nomologista, I look not upon you as an unbeliever, as I did upon him, but I look upon you as one who have already been by the law driven out of yourself to Jesus Christ; I look upon you as a true believer, and as a person already justified in the sight of God by faith in Christ, and so as one who are neither to question your inheritance in heaven, nor fear your portion in hell. And therefore I will not persuade you to labour to yield obedience to the law, by telling you that the more obedient you are thereunto, the easier torments you shall have in hell, as I did him. Neither would I have you to make application of the curse of the law to yourself, as I advised him to do; for if you do truly and thoroughly believe (as God requires you, 1 John iii. 23) that Jesus Christ, the Son of God, and your surety, hath by his active and passive obedience fully discharged and paid both the debt and the forfeiture, which the law and justice of God obliged you to pay, then will

will not you yield obedience to the law, to pay that which you do truly believe is fully paid and discharged already; and if you do not yield obedience to the law to discharge that, then do you not yield obedience to the law, in hopes to be thereby made just or justified in the sight of God, and if you yield not obedience to the law, in hopes to be thereby made just, or Justified in the sight of God, then are you not of the works of the law; and if you are not of the works of the law, then are you not under the curse of the law; and if you be not under the curse of the law, then must you not make application of the curse unto yourself. And therefore, whensoever you shall either hear or read these words, "Cursed is every one which continueth not in all things which are written in the book of the law to do them." And your conscience tells you that you have not, nor do not continue in all things, and that therefore you are accursed; then do you make so much use of the curse, as thereby to take occasion by faith to cleave more closs unto Christ, and say, O law! thy curse is not to come into my conscience, my conscience is freed from it; for tho' it is true, I have not continued in all things which are written in the book of the law to do them, yet this my surety Jesus Christ, hath continued in all things for me, so that although I am unable to pay either the debt or the forfeiture, yet he hath payed them both for me, and so hath discharged me from the curse, and therefore I fear it not.

Neo. But, Sir, though I be a believer, and so be set free from the curse of the law, yet I suppose I ought to endeavour to do whatsoever is required, and to avoid whatsoever is forbidden in the law.

Evan. Yea, neighbour Neophytus, that you ought indeed, for mind it, I pray you, thus stands the case, so soon as any man doth truly believe, and so is justified in the sight of God, then as the Holy Ghost, from the

teſtimony of holy writ, doth warrant us to conceive; Jeſus Chriſt, or, which is all one, God in Chriſt, doth deliver unto him whatſoever is required and forbidden in the ten commandments, ſaying, Col. ii. 14 Eph. ii 15. This hand-writing, even this law of commandments, which was againſt thee, and contrary to thee, whilſt it was in the hands of my father, as he ſtood in relation to thee as a Judge, and was not cancelled, but had the curſe or penalty annexed unto it, Iſa. xxxviii. 14. and ſo had power to convince, Heb. vii. 22. accuſe, condemn, and bind thee over to puniſhment; I, who undertook for thee, * and become thy ſurety, have paid the principal debt, and have alſo anſwered the forfeiture which did ly againſt thee, for the breach of that bond; and my Father hath delivered it into mine hands, and I have blotted out the curſe or penalty, ſo that one letter or tittle remains not for thee to ſee; yea, I have "taken it out of thy way, and faſtened it to my croſs;" yea, and torn it in pieces with the nails of my croſs, ſo that it is altogether fruſtrate, and hath no force at all againſt thee, yet notwithſtanding the matter contained in this law, even thoſe precepts and prohibitions which I have now delivered unto thee, being the mind and will of my Father, and the eternal and unchangeable rule of righteouſneſs, and that which is in my heart, Pſal. xl. 8. Yea, and that which I have promiſed to write in the hearts of all thoſe that are mine, Jer. xxxi. 33. Yea, and that which I have promiſed to make them yield willing obedience unto, Pſal. cx. 3. I and my Father do commend it unto thee, as that rule of obedience whereby thou art to expreſs thy love and thankfulneſs unto us for what we have done for thee. And therefore I will ſay no more unto thee but this, "If thou love me, keep my commandments," John xiv. 15. And thou art my friend, "If thou do whatſoever I command thee," John xv. 14.

Neo.

* Elton on Col p. 311, 312.

Neo. But, Sir, doth God in Chriſt require me to yield perfect obedience to all the ten commandments, according as you have this day expounded them?

Evan. I anſwer, yea: for though God in Chriſt do not require of you, or any true believer, any obedience to the law at all, by way of ſatisfaction to his juſtice, for that Chriſt hath fully done already; yet doth he require, that every true believer do purpoſe, deſire, and endeavour to do their beſt to keep all the ten commandments, perfectly, according as I have this day expounded them; witneſs the ſaying of Chriſt himſelf, Matth. v. 48. "Be ye therefore perfect, as your Father which is in heaven is perfect."

Neo. But, Sir, do you think it poſſible, that either I, or any believer elſe, ſhould keep the commandments perfectly, according as you have this day expounded them?

Evan. O no! both you and I, and every believer elſe, have, and ſhall have cauſe to ſay with the apoſtle, Phil. iii. 12. "Not as though I had already attained, or were already perfect."

Neo. But will God in Chriſt accept of my obedience, if it be not perfect?

Evan. Yea, neighbour Neophytus, you being a juſtified perſon, and ſo it not being in the caſe of juſtification, but in the caſe of child-like obedience, I may, without fear of danger, ſay unto you, God will accept the will for the deed, and "will ſpare you as a man ſpareth his own ſon that ſerveth him," Mal. iii. 18. Yea, "like as a father pitieth his children, ſo the Lord will pity you, for he knoweth your frame, he remembereth that you are but duſt," Pſal. ciii. 13, 14. Nay, he will not only ſpare you and pity you, for what you do not, but he will alſo reward you for what you do.

Neo. Say you ſo, Sir, then I beſeech you tell me what this reward ſhall be.

Evan.

Evan. Why if there be degrees of glory in heaven, as some both godly and learned have conceived there is, then I tell you that the more obedient you are unto the law, the more shall be your glory in heaven; but because degrees of glory are disputable, I cannot assure you of that.

Howbeit this you may assure yourself, that the more obedience you yield unto the ten commandments, the more you please your most gracious God and loving Father in Christ, 1 Sam. xv. 20 And the more your conscience witnesseth that you please God, the more quiet you shall feel it to be, and the more inward peace you shall have, according to that of the Psalmist, "Great peace have they that love thy law, and nothing shall offend them." For though faith in the blood of Christ hath made your peace with God as a Judge, yet obedience must keep your peace with him as a Father; yea, the more your conscience witnesseth that you do that which pleaseth God, the more encouragement you will have, and the more confidently you will approach towards God in prayer. "Beloved, saith the loving apostle, if our hearts condemn us not, then have we boldness towards God," 1 John iii 21 For tho' faith in the blood of Christ takes away that guilt which subjecteth you to the legal curse, yet obedience must take away that guilt which subjecteth you to a fatherly displeasure. Furthermore, you are to know, that the more obedience you yield unto the ten commandments, the more temporal blessings, outward prosperity, and comfort of this life (in the ordinary course of God's dealing) you shall have: O! saith the Lord, "That my people had hearkened unto me, and Israel had walked in my ways, he should soon have fed them with the finest of the wheat, and with honey out of the rock, should I have satisfied thee." Besides the more obedience you yield unto the ten commandment, the more glory will you bring to God, according to that of our

our Saviour, John xv 8. "Herein is my Father glorified, that ye bear much fruit" To conclude, the more obedience you yield unto the ten commandments, the more good you will do unto others, according to that of the apoſtle, Tit. iii. 8. "This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in Chriſt, might be careful to maintain good works, theſe things are good and profitable unto men."

Neo. But, Sir, what if I ſhould not purpoſe, deſire, and endeavour to yield obedience to all the ten commandments, as you ſay the Lord requireth; what then?

Evan. Why then, although it is true you have no cauſe to fear that God will proceed againſt you as a wrathful judge proceedeth againſt a malefactor; yet have you cauſe to fear that he will proceed againſt you as a diſpleaſed father doth againſt an offending child; that is to ſay, although you have no cauſe to fear that he will unjuſtify you, and unſon you, and deprive you of your heavenly inheritance, and inflict the penalty of the law of works upon you, and ſo condemn you; for ſaith the apoſtle, "There is no condemnation to them that are in Chriſt Jeſus," Rom. viii. 1. Yet have you cauſe to fear that he will hide his fatherly face, and withdraw the light of his countenance from you; and that your conſcience will be ever accuſing and diſquieting of you, which if it do, then will you draw back, and be afraid to aſk any thing of God in prayer; for even as a child whoſe conſcience tells him that he hath angered and diſpleaſed his father, and will be unwilling to come into his father's preſence, eſpecially to aſk of him any thing that he wanteth, even ſo it will be with you; and beſides, you ſhall be ſure to be whipped and ſcourged with many bodily and temporal chaſtiſements and corrections, according to that which is ſaid concerning Jeſus Chriſt and his

ſeed,

ſeed even true believers, and juſtified perſons, Pſal: lxxxix. 30, 31, 32, 33. "If his children forſake my law, and walk not in my judgments; if they break my ſtatutes, and walk not in my commandments, then will I viſit their tranſgreſſions with the rod, and their iniquities with ſtripes. Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail."

Wherefore, neighbour Neophytus, to apply theſe things a little more cloſely to you, and ſo to conclude, Let me exhort you when you come home, call to mind and conſider of every commandment, according as you have heard them this day expounded, and reſolve to endeavour yourſelf to do thereafter; and always take notice how and wherein you fail and come ſhort of doing what is required, and of avoiding what is forbidden; and eſpecially be careful to do this when you are called, to humble yourſelf before the Lord, in faſting and prayer, and upon occaſion of going to receive the ſacrament of the Lord's ſupper, and ſo ſhall you make a right uſe of the law.

Neo. And Sir, why would you have me more eſpecially to take notice of my ſins, when I am called to humble myſelf before the Lord in faſting and prayer?

Evan. Becauſe the more ſinful you ſee yourſelf to be, the more humble will your heart be; and the more humble your heart is, the more fit you will be to pray, and the more the Lord will regard your prayers; wherefore upon occaſion of ſome heavy and ſore affliction, either felt, or feared to come upon yourſelf, or ſome ſore judgment and calamity either felt, or feared to come upon the nation, or place where you live, the Lord calleth you to humble yourſelf, in faſting and prayer, then do you thereupon take occaſion to meditate and conſider ſeriouſly what duties are required, and what

what sins are forbidden in every one of the ten commandments, and then consider how many of those duties you have omitted, and how many of those sins you have committed; consider also the sinful manner of performing those duties you have performed, and the base and sinful self-ends which you have had in the performance of them; consider also how many sinful corruptions there are in your heart, which break not forth in your life, and the disposition of heart which you have naturally to every sin which you do not commit; and then consider that although the sins which you do now commit, are not a transgression of the law of works, because you are not now under the law, Rom. vi. 14. yet are they a transgression of the law of Christ, because you are still under that law, 1 Cor. ix. 31. And though they be not committed against God, as standing in relation to you as a wrathful Judge, yet have they been committed against him as he stands in relation to you, as a merciful and loving Father; and though they subject you not to the wrath of a judge, nor to the penalty of the law of works, yet they subject you to the anger and displeasure of a loving Father, and to the penalty of the law of Christ.

Whereupon do you draw near unto God by prayer, saying unto him after this manner:

O Merciful and loving Father, I do acknowledge that the sins which I did commit before I was a believer, were a transgression of the law of works, because I was then under that law; yea, and that they were committed against thee, as thou stoodest in relation to me as a Judge, and that therefore thou mightest most justly have inflicted the curse or penalty of the law of works upon me, and so have cast me to hell; but seeing that thou hast enabled me to believe the gospel, *viz.* That thou hast been pleased to give thine own Son Jesus Christ to undertake for me, to be,

become my ſurety, to take my nature upon him, and to be made under the law, to redeem me from under the law *, and to be made a curſe for me, to redeem me from the curſe, and to reconcile me unto thee by his death. Now, I know it ſtandeth not with thy juſtice to proceed againſt me by virtue of the law of works, and ſo to caſt me to hell. Nevertheleſs, Father, I know that the ſins which I have committed ſince I did believe, have been a tranſgreſſion of the law of Chriſt, becauſe I am ſtill under that law: yea, and I do acknowledge that they have been committed againſt thee, even againſt thee, my moſt gracious, merciful and loving Father in Jeſus Chriſt, and that it is therefore meet thou ſhouldeſt expreſs thy fatherly anger and diſpleaſure towards me, for theſe ſins which thy law hath diſcovered unto me, in bringing this affliction upon me, or this judgment upon the place or nation wherein I live: howbeit, Father, I knowing that thy fatherly anger towards thy children is never mixed with hatred, but always with love; and that in afflicting of them, thou never intendeſt any ſatisfaction to thine own juſtice, but their amendment, even the purging out the remainders of thoſe ſinful corruptions which are ſtill in them, and the conforming of them to thine own image; I therefore come unto thee this day to humble myſelf before thee, and to call upon thy name, not for any need nor power that I do conceive I have to ſatisfy thy juſtice, or to appeaſe thy eternal wrath, and to free my ſoul from hell; for that I do believe Chriſt hath fully done for me already: but I do it in hopes thereby to pacify thy fatherly anger and diſpleaſure towards me, and to obtain the removal of this affliction or judgment which I feel or fear: wherefore I beſeech thee to pardon and forgive theſe my ſins, which have been the procuring cauſe thereof; yea, I pray thee not only to pardon them, but alſo to purge them, that ſo this may be

* Gal. iv. 4. and vii. 13. Rom. v. 10.

be all the fruit, even the taking away of ſin, and making me partaker of thy holineſs; and then, Lord, remove this affliction or judgment when thy will and pleaſure is.

And thus have I ſhewed you the reaſon why I would have you more eſpecially to take notice of your ſins; when you come to humble yourſelf before the Lord in faſting and prayer.

Neo. And, Sir, why would you have me to take notice of my ſins, upon occaſion of my going to receive the ſacrament of the Lord's ſupper?

Evan. Becauſe that the more ſinful you ſee yourſelf to be, the more need you will ſee yourſelf to have of Chriſt; and the more need you ſee yourſelf to have of Chriſt, the more you will prize Chriſt, and the more you prize Chriſt, the more you will deſire him, and the more you do deſire Chriſt, the more fit and worthy receiver you will be.

Wherefore when you are determined to receive the ſacrament, then take occaſion to examine yourſelf as the apoſtle doth exhort you; behold the face of your ſouls in the glaſs of the law, lay your heart and life to that rule, as I directed you before; then think with yourſelf, and commune with your own heart, ſaying in your heart after this manner, Though I do believe that all theſe my ſins are for Chriſt's ſake freely and fully pardoned and forgiven, ſo as that I ſhall never be condemned for them, yet do I not ſo fully and comfortably believe it as I ought, but am ſometimes apt to queſtion it: and beſides, though my ſins have not dominion over me, yet I feel them too prevalent in me, and I would fain have more power and ſtrength againſt them; I would fain have my graces ſtronger, and my corruptions weaker; wherefore I knowing that Chriſt in the ſacrament of the Lord's ſupper doth ſeal up unto me the aſſurance of the pardon and forgivenneſs of all my ſins; yea,

and knowing that the death and bloodshed of Jesus Christ which is there represented, hath in it both a pardoning and a purging virtue; yea, and knowing that the more fully I do apprehend Christ by faith, the more strength of grace, and power against corruptions I shall feel. Wherefore I will go to partake of that ordinance, in hope that I shall there meet with Jesus Christ, and apprehend him more fully by faith, and so obtain both more assurance of the pardon of my sins, and the more power and strength against them, which the Lord grant you for Christ's sake. And thus having also shewed you the reason why I would have you more especially to take notice of your sins before you come to receive the sacrament of the Lord's supper, I will now take my leave of you: for my other occasions do call me away.

Neo. Well, Sir, I do acknowledge, that you have taken great pains both with my neighbour and me this day, for the which I do give you many thanks. And yet I must intreat you to do the like courtesy for me which you promised my neighbour Nomologista, and that is, at your leisure, to write me out a copy of the conference we have had this day.

Evan. Well, neighbour Neophytus, I shall think of it, and it may be accomplish your desire. And so the God of peace be with you.

Neo. The Lord be with you, Sir.

APPENDIX.

APPENDIX.

The Difference between the LAW *and the* GOSPEL.

THere is little more in all this to be attributed unto me than the very gathering and compoſing of it; that which I aim at, and intend therein, is to ſhew unto myſelf, and others that ſhall read it, the difference betwixt the law and the goſpel, a point (as I conceive) very needful for us, to be well inſtructed in; and that for theſe reaſons:

Firſt, Becauſe, if we be ignorant thereof, we ſhall be very apt to mix and mingle them together, and ſo to confound the one with the other: which, as Luther on the Galatians, p. 31. truly ſaith, doth more miſchief than man's reaſon can conceive; and therefore he doth adviſe all Chriſtians (in the caſe of juſtification) to ſeparate the law and the goſpel as far aſunder as heaven and earth are ſeparated.

Secondly, Becauſe, if we knew aright how to diſtinguiſh betwixt them, the knowledge thereof will afford us no ſmall light towards the true underſtanding of the ſcripture, and will help us to reconcile all ſuch places, both in the Old and New Taſtament, as ſeem to be repugnant; yea, and it will help us to judge aright of caſes of conſcience, and quiet our own conſcience in time of trouble and diſtreſs; yea, and we ſhall thereby be enabled to try the truth and falſehood of all doctrines: wherefore, for our better inſtruction in the point, we are firſt of all to conſider and take notice what the law is, and what the goſpel is.

Now the law is a doctrine partly known by nature, teaching us that there is a God, and what God is, and what he requireth us to do, binding all reaſonable

creatures to perfect obedience, both internal and external, promising the favour of God, and everlasting life to all those who yield perfect obedience thereunto, and denouncing the curse of God and everlasting damnation to all those who are not perfectly correspondent thereunto.

But the gospel is a doctrine revealed from heaven, by the Son of God, presently after the fall of mankind into sin and death, and afterwards manifested more clearly and fully to the patriarchs and prophets, to the evangelists and apostles, and by them spread abroad to others; wherein freedom from sin, the curse of the law, the wrath of God, death and hell, is freely promised for Christ's sake unto all those who truly believe on his name.

2*dly*, We are to consider what the nature and office of the law is, and what the nature and office of the gospel is.

Now the nature and office of the law is, to shew unto us our sin, Rom. iii. 20. our condemnation and death, Rom. ii. 1. and vii. 10. But the nature and office of the gospel is to shew unto us that Christ hath taken away our sin, John i. 29. and that he also is our redemption and life, Col. i. 14. and iii. 4

So that the law is a word of wrath, Rom. iv. 14.

But the gospel is a word of peace, Eph. ii. 17.

3*dly*, We are to consider where we may find the law written, and where we may find the gospel written.

Now we shall find this law and this gospel written, and recorded in the writings of the prophets, evangelists and apostles, namely, in the books called the Old and New Testaments, or the scripture. For indeed the law and the gospel are the chief general heads which comprehend all the doctrine of the scriptures; yet are we not to think that these two doctrines are to be distinguished by the books and leaves of the scriptures, but by the diversity of God's Spirit speaking in

in them: we are not to take and understand whatsoever is contained in the compass of the Old Testament to be only and merely the word and voice of the law, neither are we to think that whatsoever is contained within the compass of the books called the New Testament is only and merely the voice of the gospel; for sometimes in the Old Testament, God doth speak comfort, as he comforted Adam, with the voice of the gospel; sometimes also in the New Testament he doth threaten and terrify, as when Christ threatened the Pharisees. In some places again, Moses and the prophets do play the evangelists; insomuch that Hierom doubteth whether he should call Isaiah a prophet or an evangelist. In some places likewise Christ and the apostles supply the part of Moses: Christ himself until his death, was under the law; which law he came not to break but to fulfil; so his sermons made to the Jews, for the most part, run all upon the perfect doctrine, and works of the law, shewing and teaching what we ought to do by the right law of justice, and what danger ensueth in the not-performance of the same. All which places, though they be contained in the book of the New Testament, yet are they to be referred to the doctrine of the law, ever having included in them a privy conception of repentance, and faith in Christ Jesus. As for example, where Christ thus preacheth, "Blessed are the pure in heart, for they shall see God," Matth. v. 8. Again, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Mat. xviii. 3. And again, "He that doth the will of my Father which is in heaven, shall enter into the kingdom of heaven," Matth. vii. 22. And again, the parable of the wicked servant cast into prison for not forgiving his fellow, Matth. xviii. 30. the casting of the rich glutton into hell, Luke xvi. 23. and again, "He that denieth me before men, I will deny him before my Father which is in heaven," Luke xii. 9. with divers

ſuch other places; all which, I ſay, do appertain to the doctrine of the law.

Wherefore in the fourth place, we are to take heed when we read the ſcriptures, we do not take the goſpel for the law, nor the law for the goſpel, but labour to diſcern and diſtinguiſh the voice of the one from the other: and if we would know when the law ſpeaketh, and when the goſpel ſpeaketh, let us conſider and take this for a note, That when in ſcripture there is any moral work commanded to be done, either for the eſchewing of puniſhment, or upon promiſe of any reward, temporal or eternal; or elſe when any promiſe is made, with the condition of any work to be done, which is commanded in the law, there is to be underſtood the voice of the law.

Contrariwiſe, where the promiſe of life and ſalvation is offered unto us freely, without any condition of any law, either natural, ceremonial, or moral, or any work done by us; all thoſe places, whether we read them in the Old Teſtament, or in the New, are to be referred to the voice and doctrine of the goſpel, yea, and all theſe promiſes of Chriſt's coming in the fleſh, which we read in the Old Teſtament, yea, and all theſe promiſes in the New Teſtament, which offer Chriſt upon condition of our believing on his name, are properly called the voice of the goſpel, becauſe they have no condition of our mortifying annexed unto them, but only faith to apprehend and receive Jeſus Chriſt, as it is written, Rom. iii. 22. "For the righteouſneſs of God, which is by faith of Jeſus Chriſt unto all, and upon all that believe," *&c.*

Briefly then, if we would know when the law ſpeaketh, and when the goſpel ſpeaketh, either in reading the word, or in hearing it preached; and if we would ſkilfully diſtinguiſh the voice of the one from the voice of the other, we muſt conſider,

Law.

Law. That the law saith, Thou art a sinner, and therefore thou shalt be damned," Rom. vii. 2. 2 Thess. ii. 12.

Gosp. But the gospel saith, No, " Christ Jesus came into the world to save sinners ;" and therefore " believe on the Lord Jesus Christ, and thou shalt be saved," 1 Tim. i. 15. Acts xvi. 31.

Law. Again the law saith, " Knowest thou not that the unrighteous shall not inherit the kingdom of God : be not deceived," *&c.* 1 Cor. vi. 9. And therefore thou being a sinner, and not righteous, shalt not inherit the kingdom of God.

Gosp. But the gospel saith, " God hath made Christ to be sin for thee, who knew no sin ; that thou mightest be made the righteousness of God in him, who is THE LORD THY RIGHTEOUSNESS, Jer. xxiii. 6.

Law. Again the law saith, " Pay me that which thou owest me, or else I will cast thee into prison," Matth. xvii. 28, 30.

Gosp. But the gospel saith, " Christ gave himself a ransom for thee, 1 Tim ii. 6. And so is made redemption unto thee," 1 Cor. i. 30.

Law. Again the law saith, " Thou hast not continued in all that I require of thee, and therefore art accursed," Deut. xxvii. 6.

Gosp But the gospel saith, " Christ hath redeemed thee from the curse of the law, being made a curse for thee," Gal. iii. 13.

Law. Again the law saith, " Thou art become guilty before God, and therefore thou shalt not escape the judgment of God," Rom. iii 19. and ii 3.

Gosp. But the gospel saith, " The Father judgeth no man, but hath committed all judgment to the Son," John v. 12.

And now, knowing rightly how to distinguish between the law and the gospel, we must, in the fifth place take heed that we break not the orders between

these

these two, in applying the law where the gospel is to be applied, either to ourselves or to others. For albeit the law and the gospel, in order of doctrine, are many times to be joined together; yet, in the case of justification, the law must be utterly separated from the gospel.

Therefore, whensoever, or wheresoever any doubt or question ariseth of salvation, or our justification before God, there the law, and all good works, must be utterly excluded, and stand apart, that grace may appear free, and that the promise and faith may stand alone; which faith alone, without law or works, bringeth thee in particular to thy justification and salvation thro' the mere promise and free grace of God in Christ; so that I say, in the action and office of justification, both law and works are to be utterly excluded and exempted, as things which have nothing to do in that behalf. The reason is this; for, seeing that all our redemption springeth out from the body of the Son of God crucified, there is there nothing that can stand us in stead, but that only wherewith the body of Christ is apprehended. Now, forasmuch as neither the law nor works, but faith only is the thing which apprehendeth the body and passion of Jesus Christ; therefore faith only is that matter which justifieth a man before God, through the strength of that object Jesus Christ, which it apprehendeth; like as the brazen serpent was the object only of the Israelites looking, and not of their hands working; by the strength of which object, through the promise of God, immediately proceeded health to the beholders, so the body of Christ being the object of our faith, striketh righteousness to our souls, not through working, but through believing.

Wherefore, when any person or persons do feel themselves oppressed and terrified with the burden of their sins, and feel themselves with the majesty of the law and judgment of God terrified and oppressed, out-

outweighed and thrown down into utter discomfort, almost to the pit of hell, as happeneth sometimes to God's own dear servants, who have soft and timorous consciences; when such souls, I say, do read or hear any such place of scripture which appertaineth to the law, let them then think, and assure themselves, that such places do not appertain or belong to them; nay, let not such only who are thus deeply humbled and terrified, do this, but also let every one that doth but make any doubt or question of their own salvation, through the sight and sense of their sin, do the like.

And to this end and purpose, let them consider and mark well the end why the law was given, which was not to bring us to salvation, nor to make us good, and so to procure God's love and favour towards us; but rather to declare and convict our wickedness, and make us feel the danger thereof; to this end and purpose, that we seeing our condemnation, and being in ourselves confounded, may be driven thereby to have our refuge in the Son of God, in whom alone is to be found our remedy. And when this is wrought in us, then the law hath accomplished its end in us; and therefore it is now to give place unto Jesus Christ, who, as the apostle saith, "is the end of the law," Rom. x 3. Let every true convicted person then, who fears the wrath of God, death and hell, when they hear, or read, any such place of scripture, as do appertain to the law, not think the same to belong to them, no more than a mourning-weed belongeth to a marriage-feast; and therefore, removing utterly out of their minds all cogitations of the law, all fear of judgment and condemnation, let them only set before their eyes the gospel, to wit, the glad and joyful tidings of Christ. the sweet comforts of God's promises, free forgivenness of sins in Christ, grace, redemption, liberty, psalms, thanks, singing, a paradise of spiritual jocundity, and nothing else: thinking thus within themselves, the law hath now done its office

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in me, and therefore must now give place to its better, that is, it must needs give place to Jesus Christ. the Son of God, who is my Lord and Master, Fulfiller and Accomplisher of the law.

Lastly, As we must take heed and beware that we apply not the law where the gospel is to be applied; so must we also take heed and beware that we apply not the gospel where the law is to be applied: let us not apply the gospel instead of the law; for as the other before was even as much as to put on a mourning-gown at a marriage-feast, so this is but even the casting of pearls before swine, wherein is great abuse amongst many; for commonly it is seen, that these proud self-conceited and unhumbled persons, these worldly Epicures and secure Mammonists, to whom the doctrine of the law doth properly appertain, do yet notwithstanding put it away from them, and bless themselves with the sweet promises of the gospel, saying, "They hope they have as good a share in Christ as the best of them all, for God is merciful, and the like." And contrariwise, the other contrite and bruised hearts, to whom belongeth not the law, but the joyful tidings of the gospel, for the most part receive and apply to themselves the terrible voice and sentence of the law. Whereby it cometh to pass, that many do rejoice when they should mourn; and, on the other side, many do fear and mourn when they should rejoice. Wherefore, to conclude, in private use of life let every person discreetly discern between the law and the gospel, and apply to himself that which belongeth unto him; let the man or the woman who did never yet to any purpose (especially in the time of health and prosperity) think of, or consider their latter end, that did never yet fear the wrath of God, nor death, nor devil, nor hell, but hath lived, and do still live a jocund and merry life; let them apply the curse of the law to themselves, for to them it

it belongeth ; yea, and let all your civil honeſt men and women, who it may be, do ſometimes think of their latter end, and have had ſome kind of fear of the wrath of God, death and hell, in their hearts, and yet have ſalved up the ſore with a plaiſter made with their own civil righteouſneſs, with a ſalve compounded of their outward conformity to the duties contained in the law, their freedom from groſs ſins, and their upright and juſt dealing with men, let theſe hearken to the voice of the law, when it ſaith, " Curſed is every one that continueth not in all things which are written in the book of the law to do them :" but let all ſelf-denying, fearful, trembling ſouls, apply the gracious and ſweet promiſes of God in Chriſt unto themſelves, and rejoice becauſe their names are written in the book of life.

THE END.

THE

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FINIS.

TWELVE QUERIES,

Propoſed by the COMMISSION of the GENERAL ASSEMBLY of the CHURCH of SCOTLAND, 1721. to Mr JAMES HOG, and Eleven other Miniſters of the Goſpel, hereunto ſubſcribing, who had given in a Repreſentation to ſaid Aſſembly in favours of the *Marrow of Modern Divinity*:—With their ANSWERS to the QUERIES.

QUERY I. *WHETHER are there any precepts in the goſpel, that were not actually given before the goſpel was revealed?*

ANSWER. The paſſages in our repreſentation, marked out to us, for the grounds of this query, are theſe; "The goſpel-doctrine, known only by a new revelation after the fall. Par. 2. Of the ſame diſmal tendency we apprehend to be the declaring of that diſtinction of the law, as it is the law of works, and as it is the law of Chriſt, as the author applies it, to be altogether groundleſs, Par. 5. The erroneous doctrine of juſtification, for ſomething wrought in, or done by the ſinner, as his righteouſneſs, or keeping the new and goſpel law. Par. penult. Now, leaving it to others to judge, if theſe paſſages gave any juſt occaſion to this queſtion, we anſwer,

1mo, In the goſpel, taken ſtrictly, and as contradiſtinct from the law, for a doctrine of grace, or good news from heaven, of help in God through Jeſus Chriſt, to loſt, ſelf-deſtroying creatures of Adam's race; or the glad tidings of a Saviour, with life and ſalvation in him to the chief of ſinners, there are no precepts; all theſe, the command to believe, and repent, not excepted, belonging to, and flowing from the law, which faſtens the new duty on us, the ſame moment the goſpel reveals the new object.

That in the goſpel, taken ſtrictly, there are no precepts, to us ſeems evident from the holy ſcriptures. In the firſt revelation of it, made in theſe words, "The ſeed of the woman ſhall bruiſe the head of the ſerpent," Gen. iii. 15. we find no precept but a promiſe, containing glad tidings of a Saviour, with grace, mercy, life, and ſalvation in him, to loſt ſinners of Adam's family.

And the gospel preached unto Abraham, namely, "In thee, (*i. e.* in thy seed, which is Christ) shall all nations be blessed," Gal. iii. 8 compared with Gen. xii 3. xxii. 18 Acts iii. 25. is of the same nature. The good tidings of great joy to all people, of a Saviour born in the city of David, who is Christ the Lord, brought and proclaimed from heaven by the angels, Luke ii. 10, 11. we take to have been the gospel, strictly and properly so called, yet is there no precept in these tidings. We find likewise, the gospel of peace, and glad tidings of good things, are in scripture convertible terms, Rom. x. 15. And the word of the gospel, which Peter spoke to the Gentiles, that they might believe, was no other than peace by Jesus Christ, crucified, risen, and exalted to be judge of quick and dead, with remission of sins through his name, to be received by every one believing in him, Acts xv 7. xx. 36,—43. Much more might be added on this head, which, that we be not tedious, we pass. See Luke iv. 18. compared with Isa. lxi. 1, 2. Acts xx. 24. 2 Tim. i. 10. Of the same mind, as to this point, we find the body of reformed divines; as, to instance in a few, Calvin, Chamier, Pemble, Wendelin, Alting, the professors of Leyden, Witsius, Maestrich, Marsius, Troughton, Essenius.

That all precepts (these of faith and repentance not excepted) belong to, and are of the law, is no less evident to us: For the law of creation, or of the Ten Commandments, which was given to Adam in paradise, in the form of a covenant of works, requiring us to believe whatever God should reveal, or promise, and to obey whatever he should command; all precepts whatsoever must be virtually and really included in it: So that there never was, nor can be an instance of duty owing by the creature to God, not commanded in the moral law, if not directly and expressly, yet indirectly and by consequence. The same first command, for instance, which requires us to take the Lord for our God, to acknowledge his essential verity, and sovereign authority; to love, fear, and trust in JEHOVAH, after what manner soever he shall be pleased to reveal himself to us; and likewise to grieve and mourn for his dishonour, or displeasure; requires believing in JEHOVAH, our righteousness, as soon as ever he is revealed to us as such, and sorrowing after a godly sort for the transgression of his holy law, whether by one's self, or by others. It is true, Adam was not actually obliged to believe in a Saviour, till, being lost and undone, a Saviour was revealed to him; but the same command that bound him to trust and depend on, and to believe the promise of God Creator, no doubt, obliged him to believe in God Redeemer, when revealed: Nor was Adam obliged to sorrow for sin ere it was committed: But this same law that bound him to have a sense of the evil of sin in its nature and effects, to hate, loath, and flee from sin,

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and to resolve against it, and for all holy obedience, and to have a due apprehension of the goodness of God, obliged him also to mourn for it, whenever it should fall out. And we cannot see how the contrary doctrine is consistent with the perfection of the law; for if the law be a complete rule of all moral, internal and spiritual, as well as external and ritual obedience, it must require faith and repentance, as well as it does all other good works: and that it does indeed require them, we can have no doubt of, when we consider, That without them all other religious performances are in God's account as good as nothing; and that sin being, as the scripture, 1 John iii. 4. and our own standards tell us, any want of conformity to, or transgression of the law of God, unbelief and impenitency must be so too: And if they be so, then must faith and repentance be obedience and conformity to the same law, which the former are a transgression of, or an inconformity unto; unbelief particularly, being a departing from the living God, Heb. iii. 12. is, for certain, forbidden in the first command; therefore faith must needs be required in the same command, Isa. xxvi. 4. according to a known rule. But what need we more, after our Lord has told us, That faith is one of the weightier matters of the law, Matth. xxiii. 23. And that it is not a second table duty, which is there meant, is evident to us, by comparing the parallel place in Luke, chap. xi. 42. where, in place of FAITH, we have "the love of God." As for repentance, in case of sin against God, it becomes naturally a duty; and though neither the covenant of works, or of grace admit of it, as any expiation of sin, or federal condition giving right to life; it is a duty included in every command, on the supposal of a transgression.

What moves us to be the more concerned for this point of doctrine, is, That if the law does not bind sinners to believe and repent, then we see not how faith and repentance, considered as works, are excluded from our justification before God; since in that case they are not works of the law, under which character all works are in scripture excluded from the use of justifying in the sight of God. And we call to mind, that on the contrary doctrine, Arminius laid the foundation of his rotten principles touching sufficient grace, or rather natural power. "Adam," said he, "had not power to believe in Jesus Christ, because he needed him not; nor was he bound so to believe, because the law required it not: Therefore, since Adam by his fall did not lose it, God is bound to give every man power to believe in Jesus Christ." And Socinians, Arminians, Papists, and Baxterians, by holding the gospel to be a new, proper, preceptive law, with sanction, and thereby turning it into a real, though milder covenant of works, have confounded the law and the gospel, and brought works into the matter and cause of a sinner's

comfortable to himself, without the Creator's authority come to him in that channel.

We are clear and full of the same mind with our Confession, "That the moral law of the Ten Commandments doth for ever "bind all, as well justified persons as others, to the obedience "thereof, not only in regard of the matter contained in it, but "also in respect of God the Creator, who gave it; and that "Christ doth not in the gospel any way dissolve, but much "strengthen this obligation." cap. 19 For, how can it lose any thing of its original authority, by being conveyed to the believer in such a sweet and blessed channel, as the hand of Christ, since both he himself is the supreme God and Creator, and since the authority, majesty, and sovereignty of the Father is in his Son, he being the same in substance, equal in power and glory? "Beware of him, (says the Lord unto Israel, concerning Christ the angel of the covenant) and obey his voice, provoke him not: For my name is in him," Exod xxiii. 21. that is, as we understand it, my authority, sovereignty, and other adorable excellencies, yea, the whole fulness of the Godhead is in him, and in him only will I be served and obeyed. And then it follows, "But if thou shalt indeed obey his voice, and do all that I speak," ver. 22. The name of the Father is so in him, he is so of the same nature with his Father, that his voice is the Father's voice; "If thou obey his voice, and do all that I speak."

We desire to think and speak honourably of him, whose name is "Wonderful, Counsellor, the mighty God, the Everlasting Father, and the Prince of Peace." And it cannot but exceedingly grate our ears, and grieve our spirits, to find such doctrines or positions vented in this church, especially at a time when the Arian heresy is so prevalent in our neighbour nations, as have an obvious tendency to darken and disparage his divine authority, as that, "If a believer ought not to receive the law of the "Ten Commands at the hand of God, as he is Creator out of "Christ, then he is not under its obligation, as it was delivered "by God the Creator, but is loosed from all obedience to it, "as it was enacted by the authority of the Lord Creator; and "that it is injurious to the infinite majesty of the Sovereign "Lord Creator, and to the honour of his holy law, to restrict "the believer to receive the Ten Commands only at the hand "of Christ." What can be more injurious to the infinite majesty of the Sovereign Lord-Redeemer, by whom all things were created that are in heaven and in earth, visible and invisible, whether they be thrones or dominions, principalities or powers, than to speak as if the Creator's authority was not in him; or, as if the receiving the Creator's law from Christ did loose men from obedience to it, as enacted by the authority of the Father.

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Wo unto us, if this doctrine be the truth; for so should we be brought back to consuming fire indeed: For, out of Christ, "He that made us, will have no mercy on us; nor will he that "formed us, shew us any favour." We humbly conceive, the Father does not reckon himself glorified, but contemned by Christians offering obedience to him as Creator out of Christ: Nor does the offering to deal with him after this sort, or to teach others so, discover a due regard to the mystery of Christ revealed in the gospel; for it is the will of the Father, the Sovereign Lord Creator, That all men should honour the Son, even as they honour himself; and that at, or in, the name of Jesus, every knee should bow; and that every tongue should confess Jesus Christ is Lord, to the glory of God the Father, who having in these last days spoken unto us by his Son, by whom also he made the world, and with an audible voice from heaven hath said, 'This is my beloved Son in whom I am well-pleased; hear ye him" Were it not we would be thought tedious, Perkins, Durham, Owen, and others, might have been heard on this head. But we proceed to

Query III. *Doth the annexing of a promise of life, and a threatning of death to a precept, make it a covenant of works?*

We answer, as in our representation, That the promise of life, and threatning of death, superadded to the law of the Creator, made it a covenant of works to our first parents, PROPOSED: And their own consent, which sinless creatures could not refuse, made it a covenant of works, ACCEPTED. "A law, saith the "judicious Durham, doth necessarily imply no more, than "1st, To direct. 2dly, To command; enforcing that obedience "by authority. A covenant doth further necessarily imply "promises made upon some conditions or threatnings added, if "such a condition be not performed. Now, says he, this law "may be considered without the consideration of a covenant; "for it was free to God to have added, or not to have added "promises; and the threatnings, upon supposition the law had "been kept, might never have taken effect." (Treatise on the commands, page 4 quarto edit.) From whence it is plain, in the judgment of this great divine, the law of nature was turned into a covenant by the addition of a promise of life, and threatning of death. Of the same mind is Burgess, and the London minister, Vindiciæ Legis, page 61. "There are only "two things which go to the essence of a law; and that is, "1mo, Direction. 2do, Obligation. 1mo, Direction, therefore "a law is a rule; hence the law of God is compared to light. "2do, Obligation; for therein lieth the essence of sin, that it "breaks

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Query III. *Doth the annexing of a promise of life, and a threatning of death to a precept, make it a covenant of works?*

We answer, as in our representation, That the promise of life, and threatning of death, superadded to the law of the Creator, made it a covenant of works to our first parents, PROPOSED: And their own consent, which sinless creatures could not refuse, made it a covenant of works: ACCEPTED. "A law, saith the "judicious Durham, doth necessarily imply no more, than "1st, To direct. 2dly, To command; enforcing that obedience "by authority. A covenant doth further necessarily imply "promises made upon some conditions or threatnings added, if "such a condition be not performed. Now, says he, this law "may be considered without the consideration of a covenant; "for it was free to God to have added, or not to have added "promises; and the threatnings, upon supposition the law had "been kept, might never have taken effect." (Treatise on the commands, page 4 quarto edit.) From whence it is plain, in the judgment of this great divine, the law of nature was turned into a covenant by the addition of a promise of life, and threatning of death. Of the same mind is Burgess, and the London ministers, Vindiciæ Legis, page 61. "There are only "two things which go to the essence of a law; and that is, "1mo, Direction. 2do, Obligation. 1mo, Direction, therefore "a law is a rule; hence the law of God is compared to light. "2do, Obligation; for therein lieth the essence of sin, that it "break-

" breaketh this law, which ſuppoſes the obligatory force of it. " In the next place, there are two conſequents of the law, which " are AD BENE ESSE, that the law may be the better obeyed; " and this indeed turneth the law into a covenant. 1ſt, The " ſanction of it, by way of promiſe, that is a mere free thing: " God, by reaſon of that dominion which he had over man, " might have commanded his obedience, and yet never made " a promiſe of eternal life unto him. And, 2dly, As for the " other conſequent act of the law, to curſe and puniſh, this is " but an accidental act, not neceſſary to a law; for it comes " in upon ſuppoſition of tranſgreſſion——A law is a complete " law, obliging, though it do not actually curſe; as in the " confirmed angels, it never had any more than obligatory and " mandatory acts upon them: For that they were under a law, " is plain, becauſe otherwiſe they could not have ſinned; for " where there is no law, there is no tranſgreſſion."

Tho' there is no ground from our repreſentation to add more on this head, yet we may ſay, That a promiſe of life made to a precept of doing, that is in conſideration, or upon condition of one's doing, (be the doing more or leſs, it is all one, the divine will in the precept being the rule in this caſe) is a covenant of works. And as to believers in Chriſt, tho' in the goſpel, largely taken, we own there are promiſes of life, and threatnings of death, as well as precepts; and that godlineſs hath the promiſe, not only of this life, but of that which is to come, annexed to it, in the order of the covenant; yet we are clear, no promiſe of life is made to the performance of precepts, nor eternal death threatned, in caſe of their failing whatſoever in performing; elſe ſhould their title to life be founded, not entirely on Chriſt, and his righteouſneſs imputed to them, but on ſomething in, or done by themſelves: And their after ſins ſhould again actually bring them under vindictive wrath, and the curſe of the law; which upon their union with Chriſt, who was made a curſe for them, to redeem them from under it, they are, according to ſcripture, Rom. vi. 14, 15. Rom. viii. 1. Gal. iii. 13, 4, 5. and our Confeſſion, Chap. 20. § 2. Chap. 11. § 5. for ever delivered from. Hence we know of no ſanction the law, ſtanding in the covenant of grace, hath with reſpect to believers, beſides gracious rewards, all of them freely promiſed on Chriſt's account, for their encouragement in obedience; and fatherly chaſtiſement and diſpleaſure, in caſe of their not walking in his commandments; Pſal lxxxix. 31, 33. 1 Cor. xi. 30, 32. Luke i. 20. which to a believer are no leſs awful, and much more powerful, reſtraints from ſin, than the proſpect of the curſe and hell itſelf would be. The Reverend Commiſſion will not, we hope, grudge to hear that eminent divine Mr PERKINS, in a few words, on this head, who having put the objection, " In the goſpel there

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" are promiſes of life upon condition of our obedience, as " Rom. viii. 13. " If ye through the Spirit, &c." Anſwers, " The promiſes of the goſpel are not made to the work, but to " the worker; and to the worker, not for his work, but for " Chriſt's ſake according to his work. *e. g.* The promiſe of life " is not made to the work of mortification, but to him that " mortifies his fleſh; and that not for his mortification, but " becauſe he is in Chriſt, and his mortification is the token and " evidence thereof." On Gal. page 236. in Fol. This, as it is the old proteſtant doctrine, ſo we take it to be the truth. And as to the believer's total and final freedom from the curſe of the law, upon his union with Chriſt, proteſtant divines, particularly RUTHERFORD and OWEN, throughout their writings, are full and clear on the head.

Query IV. *If the Moral Law, antecedent to its receiving the form of a covenant of works, had a threatning of hell annexed to it?*

ANSW. Since the law of God never was, nor will ever in this world be the ſtated rule, either of man's duty towards God, or of God's dealing with man, but as it ſtands in one of the two covenants of works and grace, we are at a loſs to diſcover the real uſefulneſs of this query, as well as that foundation it hath in our repreſentation.

As to the intrinſical demerit of ſin, we are clear, whether there had ever been any covenant of works or not, it deſerves hell, even all that an infinitely holy and juſt God ever has or ſhall inflict for it: Yet what behoved to have been the Creator's diſpoſal of the creature, in the ſuppoſed event of ſin's entring, without a covenant being made, we incline not here to dip into: but, we reckon, it is not poſſible to prove a threatning of hell to be inſeparable from the law of creation, the obligation of which, becauſe reſulting from the nature of God, and of the creature, is eternal and immutable: for confirmed angels, glorified ſaints, yea, and the human nature of Chriſt, are all of them naturally, neceſſarily, and eternally obliged to love, obey, depend on, and ſubmit unto God, and to make him their bleſſedneſs, and ultimate end; but none, we conceive, will be peremptory in ſaying, They have a threatning of hell annexed to the law they are under. And we can by no means allow, That a believer, delivered by Chriſt from the curſe of the covenant of works, is ſtill obnoxious, upon every new tranſgreſſion, to the threatning of hell, ſuppoſed to be inſeparably annexed to the law of creation, or of the ten commandments; which law every reaſonable creature muſt for ever be under, ſince this would in effect, be no other than, after he is delivered from hell in one reſpect,

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to bind him over to it in another. Whatever threatning one may suppose belonged to the moral law of the ten commandments, antecedently to its receiving a covenant-form, all was, for certain, included in the sanction of the covenant of works: So that Christ, in bearing the curse of it; redeemed believers from the hell, vindictive wrath and curse their sins in any sort deserved: the hand-writing, that was against them, he cancelled, tore to pieces, and nailed to his cross. Hence the threatning of hell, and the curse, are actually separated from the law of the ten commandments, which believers are under as a rule of life: And to hold otherwise, is the leading error, yea, the very spring and fountain-head of Antinomianism; on all which, Burgess, Rutherford, and others, may be heard.

Query V. *If it be peculiar to believers, to be free of the commanding power of the law, as a covenant of works?*

Answ. Though our saying, We cannot comprehend how the covenant of works, as such, continues to have a commanding power over believers, that covenant form of it being done away in Christ with respect to them, (Par. 4.) gives no sufficient foundation to this query, since we affirm nothing concerning any but believers, whose freedom from the commanding power of that covenant, the query seems, as much as we do, to allow of; We answer affirmatively: For, since it is only to believers the Spirit of God in scripture says "Ye are not under the law, (the main import of which phrase is, subjection to the commanding power of it, as a covenant) but under grace," Rom. vi. 14. Gal. iv. 5, 21 and since they only are, by virtue of their union with Christ actually freed from being under the law, by Christ's being made under it (*i. e.* under its command, as above, as well as under its curse) for them; and since, according to our Confession, cap. 19 § 6. it is the peculiar privilege of believers, which therefore unbelievers have no interest in, not to be under the law as a covenant of works, to be justified or condemned thereby; we can allow no other, besides believers, to be invested with that immunity.

All unbelievers within, as well as without the pale of the visible church, since they seek righteousness only by the works of the law, and are strangers to the covenant of grace, we always took to be debtors to the whole law, in their own persons: and this their obligation under the no, or commanding power of that covenant, we took to be invariably firm, till such time as by faith they had recourse to him, who "is the end of the law for righteousness to every one that believeth;" else we thought, and do still think, if their obligation to the command of that covenant be dissolved, merely by their living under an external gospel-

gospel dispensation, they would be cast quite loose from being under any covenant at all; contrary to the common received doctrine of the protestant churches, namely, That every person whatsoever is under one or other of the two covenants of works and grace: Nor could they, unless they be under the commanding power of the covenant of works, be ever found transgressors of the law of that covenant, by any actual sin of their own; nor be bound over anew under the covenant-curse thereby.

The covenant of works, it is true, is by the fall, weak and ineffectual, as a covenant, to give us life, by reason of our weakness, and disability to fulfil it, being antecedently sinners, and obnoxious to its curse; which no person can be, and yet at the same time have a right unto its promise. Hence, for any to seek life and salvation by it now, is no other than to labour after an impossibility; yet does it nevertheless continue in full force, as a law, requiring of all sinners, while they continue in their natural state, without taking hold, by faith, of Christ and the grace of the new covenant; requiring of them, we say, personal, and absolutely perfect obedience, and threatning death upon every the least transgression: From the commanding power of which law, requiring universal holiness in such rigour, as that on the least failure in substance, circumstance or degree, all is rejected, and we are determined transgressors of the whole law; believers, and they only, are freed, as we said above. "But to "suppose a person, says Doctor Owen, by any means freed "from the curse due unto sin; and then to deny, that, upon "the performance of the perfect sinless obedience which "the law requires, he should have right to the promise of "life thereby, is to deny the truth of God, and to reflect "dishonour upon his justice." Our Lord himself was justified "by the law; and it is immutably true, That he who does "the things of it, shall live in them." (On justification, page 345.) "It is true," adds the same author, "That God "did never formally and absolutely renew, or give again this "law, as a covenant of works, a second time; nor was there "any need that so he should do, unless it were declaratively "only: And so it was renewed at Sinai; for the whole of it "being an emanation of eternal right and truth, it abides and "must abide in full force for ever. Wherefore it is only so far "broke as a covenant, that all mankind having sinned against "the command of it, and so by guilt, with the impotency to "obedience, which ensued thereupon, defeated themselves of "any interest in its promise, and possibility of attaining any such "interest, they cannot have any benefit by it. But as to its "power to oblige all mankind unto obedience, and the un-"changeable truths of its promises and threatnings, it abides "the same as it was from the beginning." (Ibid.) "The

" introducing of another covenant, adds he again on the same " head, inconsistent with, and contrary to it, does not instantly " free men from the law, as a covenant: For though a new " law abrogates a former law inconsistent with it, and frees all " from obedience, it is not so in a covenant, which operates " not by sovereign authority; but becomes a covenant by " consent of them with whom it is made. So there is no free- " dom from the old covenant, by the constitution of the new, " till it be actually complied with: In Adam's covenant we " must abide under obligation to duty and punishment, till by " faith we be interested in the new." (Ibid 351)

From all which it appears to be no cogent reasoning to say, If the unbeliever be under the commanding power of the covenant of works, then would he be under two opposite commands at once, viz. to seek a perfect righteousness in his own person, and to seek it also by faith in a surety: For, though the law requires of us now, both active and passive righteousness in our own persons; and likewise, upon the revelation of Jesus Christ in the gospel, as Jehovah our righteousness, obliges us to believe in, and submit to him as such; yet, as it is in many other cases of duties, the law requires both these of us, not IN SENSO COMPOSITO, as they say, but IN SENSO DIVISO. The law is content to sustain, and hold for good, the payment of a responsible surety, though itself provides none; and wills us, being insolvent of ourselves, chearfully, thankfully, and without delay, to accept of the non-such favour offered unto us: But till the sinner, convinced of his undoneness otherwise, accept of, use and plead that benefit in his own behalf, the law will, and does go on in its just demands, and diligence against him: Having never had pleasure in the sinful creature, by reason of our unfaithfulness, it can easily admit of the marriage to another husband, upon a lawful divorce, after fair count and reckoning, and full satisfaction and reparation made for all the invasions upon, and violations of the first husband's honour; but when the sinner, unwilling to hear of any such motion, still cleaves to the law its first husband, what wonder the law in that case, go on to use the sinner as he deserves? In short, this pretended absurdity, at worst, amounts to no more than this, Make full payment yourself, or find me good and sufficient payment by a surety, till which time, I will continue to proceed against you, without mitigation or mercy. Wherefore, the unbeliever is justly condemned by the law, both because he did not continue in all things written in the book of the law to do them, and because he did not believe on the name of the Son of God.

Query VI.

Query VI. *If a ſinner, being juſtified, has all things at once, that is neceſſary for ſalvation? And if perſonal holineſs, and progreſs in holy obedience, is not neceſſary to a juſtified perſon's poſſeſſion of glory, in caſe of his continuing in life after his juſtification?*

Anſ. The ground of this query, marked out to us, in theſe words of holy Luther, "For in Chriſt I have all things at once; "neither need I any thing more, that is neceſſary unto ſalva- "tion." And to us it is evident, that this is the believer's plea, viz. Chriſt's moſt perfect obedience to the law for him, in anſwer unto its demand of good works for obtaining ſalvation, according to the tenor of the firſt covenant; which plea the Repreſentation alledges to be cut off, and condemned by the act of Aſſembly. Par. 6, 11. But without ſaying any thing of the old Popiſh reflection on the doctrine of free juſtification by faith without works, as it was taught by Luther and other reformers, or the hardſhip of having this queſtion put to us, as if we had given ground of being ſuſpected for enemies to goſpel-holineſs, which, our conſciences bear us witneſs, is our great deſire to have advanced in ourſelves and others, as being fully perſuaded, that without it neither they nor we ſhall ſee the Lord. We anſwer to the firſt part of the query,

That ſince a juſtified perſon, being paſſed from death to life, tranſlated from the power of darkneſs, into the kingdom of God's dear Son, and bleſt with all ſpiritual bleſſings in Chriſt, is, by virtue of his union with him, brought into, and ſecured in a ſtate of ſalvation; and therefore, in the language of the Holy Ghoſt, actually, though not completely, ſaved already; and ſince, in him, he has particularly a moſt perfect law-honoring and law-magnifying righteouſneſs, redemption in his blood, even the forgiveneſs of ſins, peace with God, acceſs, acceptance, wiſdom, ſanctification, everlaſting ſtrength, and, in one word, an over-flowing, ever-flowing fulneſs, from which, according to the order of the covenant, he does, and ſhall receive whatever he wants: Hence, according to the ſcripture, in Chriſt all things are his, and in him he is complete. Conſidering, we ſay, theſe things, we think, a juſtified perſon has in Chriſt at once all things neceſſary to ſalvation, though of himſelf he has nothing.

To the ſecond part of the query, we anſwer, That perſonal holineſs, and juſtification being inſeparable in the believer, we are unwilling, ſo much as the query does, to ſuppoſe their ſeparation. Perſonal holineſs we reckon ſo neceſſary to the poſſeſſion of glory, or to a ſtate of perfect holineſs and happineſs, as in the morning light to the noon-day warmth and brightneſs; as is a reaſonable ſoul to a wife, healthy, ſtrong and full-grown

man; as an antecedent is to its conſequent; as a part is to the whole (for the difference betwixt a ſtate of grace and of glory, we take to be gradual only, according to the uſual ſaying, "Grace is glory begun, and glory is grace in perfection.") So neceſſary again, as motion is to evidence life, or, in order to walking; not only habitual, but actual holineſs and progreſs in holy obedience, one continuing in life, we are clear are ſo neceſſary, that without the ſame none can ſee the Lord. And as it is not only the believer's intereſt, but his neceſſary and indiſpenſible duty, to be ſtill going on "from ſtrength to ſtrength, "until he appear before the Lord in Zion;" ſo the righteous, we believe, "will hold on his way, and he who is of clean "hands will grow ſtronger and ſtronger." For tho' the believer's progreſs in holy obedience, by reaſon of the many ſtops, interruptions and aſſaults he frequently meets with from Satan, the world, and indwelling corruption, is far from being alike at all times; "yet the path of the juſt, though he frequently fall, will be as the ſhining light that ſhineth more and more unto the perfect day:" Tho' he may at times become "weary and faint in his mind; yet ſhall he, by waiting on the Lord, renew his ſtrength, and mount up as with eagles wings, &c." But ſtill the believer has all this in and from Chriſt: For, whence can our progreſs in holineſs come, but from the ſupply of his Spirit? Our walking in holy obedience, and every good motion of ours, muſt be in him, and from him, who is the WAY and the LIFE, who is our head of influences, and the fountain of our ſtrength, and who "works in us both to will and to do. Abide in me, ſays he, and I in you:—For without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered."

But if the meaning of the query be, of ſuch a neceſſity of holy obedience, in order to the poſſeſſion of glory, as imports any kind of cauſuality we dare not anſwer in the affirmative: For, we cannot look on perſonal holineſs, or good works, as properly federal and conditional means of obtaining the poſſeſſion of heaven, tho' we own they are neceſſary to make us meet for it.

Query VII. *Is preaching the neceſſity of a holy life, in order to the obtaining of eternal happineſs, of dangerous conſequence to the doctrine of free grace?*

Anſw. The laſt of the two clauſes of the eight act of Aſſembly, being complained of in the Repreſentation, is the firſt and main ground of this query. Par. 16, 15. And e're we make anſwer to it, we crave leave to explain ourſelves more fully, as to the offence we conceive to be given by that act; Namely, That in oppoſition to, and in place of the believer's plea of Chriſt's active righteouſneſs, in anſwer to the law, demanding good works, for

for obtaining salvation according to the tenor of the first covenant, cut off, as we apprehend, by the fifth act; ministers are ordered, in the eighth act, to preach the necessity of our own personal holiness, in order to the obtaining of everlasting happiness. As also, That our inherent holiness seems to be put too much upon the same foot, in point of necessity for obtaining everlasting happiness, with justification by the Surety; which the frame of the words, being as follows, will well admit, viz. "Of free justification through our blessed Surety the Lord Jesus Christ, received by faith alone; and of the necessity of an holy life, in order to the obtaining of everlasting happiness." Moreover, That the great fundamental of justification is laid down in such general terms, as adversaries will easily agree to, without mention of the Surety's righteousness, active or passive, or the imputation of either; especially since a motion in open Assembly, for adding the few, but momentuous words, IMPUTED RIGHTEOUSNESS, was slighted. And finally, That that act is so little adapted to the end it is now given out to have been designed for; viz. A testimony of the supreme Godhead of our glorious God and Saviour Jesus Christ; and against Arianism; especially since not the least intimation or warning against that damnable heresy is to be found in the act itself; nor was made to that Assembly in passing of it.

To the query, we answer, That we cordially and sincerely own a holy life or good works, NECESSARY, as an acknowledgment of God's sovereignty, and in obedience to his command; "For this is the will of God, even our sanctification:" and, by a special ordination, he has appointed believers to walk in them: NECESSARY, for glorifying God before the world, and shewing the virtues of him, who hath called us out of darkness into this marvellous light; NECESSARY, as being the end of our election, our redemption, effectual calling and regeneration; for, "the Father chose us in Christ, before the foundation of the world, that we should be holy: The Son gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works" And by the holy Spirit we are created in Christ Jesus unto them: NECESSARY, as expressions of our gratitude to our great Benefactor; for, being bought with a price, we are no more our own, but henceforth in a most peculiar manner bound, in our bodies, and in our spirits, which are his, to glorify, and by all possible ways, to testify our thanksgiving to our Lord Redeemer and Ransomer; "to him who spared not his own Son, but gave him up to the death for us all; to him who humbled himself, and became obedient unto death, even the death of the cross, for us." NECESSARY, as being the design, not only of the word, but of all ordinances and providences; even that as "he who has

called is holy, ſo we ſhould be holy in all madner of converſation." NECESSARY again for evidencing and confirming our faith, good works being the breath, the native offspring and iſſue of it: NECESSARY, for making our calling and election ſure; for they are, though no plea, yet, a good evidence for heaven; or an argument confirming our aſſurance and hope of ſalvation. Neceſſary, to the maintaining of inward peace and comfort, tho' not as the ground or foundation, yet as effects, fruits, and concomitants of faith: Neceſſary, in order to our entertaining communion with God, even in this life; for, "If we ſay, we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth." Neceſſary, to the eſcaping of judgments, and to the enjoying of many promiſed bleſſings; particularly there is a neceſſity of order and method, that one be holy e're he can be admitted to ſee and enjoy God in heaven; that being a diſpoſing mean, preparing for the ſalvation of it, and the King's high-way chalked out for the redeemed to walk in to the city. Neceſſary, to adorn the goſpel, and grace our holy calling and profeſſion. Neceſſary further, for the edification, good, and comfort of fellow-believers. Neceſſary, to prevent offence, and to ſtop the mouths of the wicked; to win likewiſe the unbelieving, and to commend Chriſt, and his ways, to their conſciences. Neceſſary finally, for the eſtabliſhment, ſecurity, and glory of churches and nations. Though we firmly believe holineſs neceſſary upon all theſe, and more accounts, and that the Chriſtian ought to live in the continued exerciſe of goſpel-repentance, which is one main conſtituent of goſpel-holineſs; yet we dare not ſay, A holy life is neceſſary in order to the obtaining of eternal happineſs. For, to ſay nothing of the more groſs ſenſe of theſe words, (manifeſtly injurious to the free grace of our Lord Jeſus Chriſt, by faith in whoſe righteouſneſs alone we are appointed to obtain ſalvation, from firſt to laſt) which yet is obvious enough, though we are far from imputing it to the Aſſembly; we cannot, however they may be explained into an orthodox meaning, look upon them as wholeſome words, ſince they have at leaſt an appearance of evil, being ſuch a way of expreſſion, as Proteſtant churches and divines, knowing the ſtrong natural byaſs in all men towards ſeeking ſalvation, not by faith in our Lord Jeſus Chriſt, but by works of righteouſneſs done by themſelves, and the danger of ſymbolizing with Papiſts, and other enemies of the grace of the goſpel, have induſtriouſly ſhunned to uſe, on that head: They chuſing rather to call holineſs and good works neceſſary duties of the perſons juſtified and ſaved, than conditions of ſalvation; conſequents and effects of ſalvation already obtained, or antecedents, diſpoſing and preparing the ſubject for the ſalvation to be obtained, than any ſort of cauſes, or proper means of obtaining the poſſeſſion of

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salvation; which last honour, the scripture, for the high praise and glory of sovereign grace, seems to have reserved peculiarly unto faith: And rather to say, that holiness is necessary in them that shall be saved, than necessary to salvation: That we are saved, not by good works, but rather to them, as fruits and effects of saving grace; or that holiness is necessary unto salvation, not so much as a mean to the end, as a part of the end itself; which part of our salvation is necessary to make us meet for the other, that is yet behind.

Wherefore, since this way of speaking of holiness with respect to salvation, is, we conceive, without warrant in the holy scripture, dissonant from the doctrinal standards of our own and other reformed churches, as well as from the chosen and deliberate speech of reformed divines treating on these heads; and since it, being at best but PROPOSITO MALE SONANS, may easily be mistaken, and afterwards improved, as a shade or vehicle, for conveying corrupt sentiments, anent the influence of works upon salvation: We cannot but reckon preaching the necessity of holiness in such terms, to be of some dangerous consequence to the doctrine of free grace. In which apprehension we are the more confirmed, that at this day the doctrine of Christ, and his free grace, both as to the purity and efficacy of the same, seems to be much on the wane, and popery, with other dangerous errors and heresies destructive of it, on the waxing; which certainly calls aloud to the churches of Christ, and to his ministers in particular, for the more zeal, watchfulness, and caution, with reference to the interests of truth; and that especially at such a time, "Cum hæreticis nec nomina "habeamus communia, ne eorum errori favere videamur."

If in any case, certainly in framing acts and standards of doctrine, there is great need of delicacy in the choice of words: For the words of the Holy Ghost in scripture, under which we include such as in meaning and import are equivalent to them, being an ordinance of divine institution, for preserving the truth of the gospel, if these be once altered or varied, all the wisdom and vigilance of men will be ineffectual to that end. And it is well known, by costly experience to the churches of Christ, that their falling in with the language or phrase of corrupt teachers, instead of serving the interest of truth, which never looks so well as in its own native simplicity, does but grieve the stable and judicious, stagger the weak, betray the ignorant: and, instead of gaining, harden and open the mouths of adversaries. And that it is said in a text, "They do it to obtain a corruptible crown, but we an uncorruptible," will not warrant the manner of speech in the query: For the word, in the original, signifies only to Receive or Apprehend, being accordingly rendred in all Latin versions we have seen, and in our

our own tranſlation, in the verſe immediately preceding, viz. "On receiveth the prize;" and though the word did ſignify to OBTAIN, in the moſt ſtrict and proper ſenſe, it could not make for the purpoſe, unleſs it were meant of the believer's obtaining the incorruptible crown, not by faith, but by works. And that an ill-choſen word in a ſtandard may prove more dangerous to the truth, than one not ſo juſtly rendred in a tranſlation, with ſeveral other things on this head, might be made very evident, were it not that we have been, we fear, tedious on it already.

Query VIII *Is knowledge, and perſuaſion that Chriſt died for me, and that he is mine, and whatever he did and ſuffered, he did and ſuffered for me, the direct act of faith, whereby a ſinner is united to Chriſt, intereſted in him, inſtated in God's covenant of grace?* Or, *is that knowledge & perſuaſion included in the very eſſence of that juſtifying act of faith?*

Anſ. The query, it is evident, exceedingly narrows the import and deſign of the Repreſentation in the place referred to: Par 7. For there we aſſert nothing poſitively concerning the paſſages relating to faith, but remonſtrate againſt condemning them, as what to us ſeemed to hurt the appropriating act of faith, and to fix a blot upon the reformation, reformed churches and divines, who had generally taught concerning faith, as in the condemned paſſages; all which we might ſay, without determining whether the perſuaſion ſpoke of in the query, was the very direct and formal act of juſtifying faith, yea or no. But now, ſince the query is put ſo cloſe, and ſince the matter in queſtion is no other than the old proteſtant doctrine on that head, as we ſhall endeavour to make appear, the reverend commiſſion, we humbly conceive, cannot take it amiſs, we, in the Firſt place, enquire into the true ſenſe and meaning of this way of ſpeaking of faith, that we are now queſtioned about.

The main of the condemned paſſages, the query refers to, runs not in the order therein ſet down, but as follows: "Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved; that is, be verily perſuaded in your heart that Chriſt Jeſus is yours, and that you ſhall have life and ſalvation by him; That whatever Chriſt did for the redemption of mankind, he did it for you;" being in matter the ſame with what has been commonly taught in the proteſtant churches, and in words of the renown'd Mr John Rogers of Dodham (a man ſo noted for orthodoxy, holineſs, and the Lord's countenancing of his miniſtry, that no ſound proteſtants in Britain or Ireland, of what denomination ſoever, would in the age wherein he lived, have taken upon them

them to condemn as erroneous) his definition of faith, which we have as follows; "A particular perſuaſion of my heart, That Chriſt Jeſus is mine, and that I ſhall have life and ſalvation by his means; That whatſoever Chriſt did for the redemption of mankind, he did it for me." Doctrine of Faith, page 23. Where one may ſee, though the difference in words be alſo of none at all, yet it runs rather ſtronger with him, than in the Marrow.

In which account of ſaving faith, we have, Firſt, The general nature of it, viz. A real perſuaſion, agreeing to all ſorts of faith whatſoever; for, it is certain, whatever one believes, he is verily perſuaded of. More particularly, it is a perſuaſion in the heart, whereby it is diſtinguiſhed from a general dead, and naked aſſent in the head, which one gives to things that no way affect him, becauſe he reckons they do not concern him: "But with the heart man believes" here; "If thou believeſt with all thine heart," ſays the ſcripture Acts viii. 37. Rom x. 10. For as a man's believing in his heart the dreadful tidings of the law, or its curſe, imports not only an aſſent to them as true, but a horror of them as evil; ſo here, the being perſuaded in one's heart of the glad tidings of the goſpel, bears not only an aſſent unto them as true, but a reliſh of them as good.

Then we have the moſt ſpecial nature of it, viz. An appropriating perſuaſion, or a perſuaſion, with application to a perſon's ſelf, that Chriſt is his, &c. The particulars whereof are, Firſt, That Chriſt is yours; the ground of which perſuaſion is the offer and grant of Chriſt as a Saviour in the word, to be believed in for ſalvation, by all to whom the goſpel is made known: By which offer, and ſetting forth of Chriſt as a Saviour, though before we believe, we wanting union with him, have no actual or ſaving intereſt in him; yet he is in ſome ſenſe ours, namely, ſo as it is lawful and warrantable for us, not for fallen angels, to take poſſeſſion of him, and his ſalvation, by faith; without which, our common intereſt in him as a Saviour, by virtue of the offer and grant in the word, will avail us nothing. But though the call and offer of the goſpel, being really particular, every one, both in point of duty, and in point of intereſt, ought to appropriate, apply, or make his own the thing offered by believing, they having good and ſufficient ground and warrant in the word ſo to do; yet it is either neglected and deſpiſed, or the truth and ſincerity of it ſuſpected and called in queſtion, until the Holy Spirit, by ſetting home the word of the goſpel with ſuch a meaſure of evidence and power as is effectual, ſatisfies the convinced ſinner, that, with application to himſelf in particular, "it is a faithful ſaying, worthy of all acceptation, that Jeſus Chriſt came to ſave ſinners;" and enables him to believe it. Thus the perſuaſion of faith is begot, which is always proportioned to the meaſure of evidence and power from above, that ſovereign grace is pleaſed to put forth for working of it.

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The next branch of the perſuaſion is, That you ſhall have life and ſalvation by him," namely, the life of holineſs, as well as of happineſs; ſalvation from ſin, as well as from wrath, not in heaven only, but begun, carried on here, and compleated hereafter: The true notion of life and ſalvation, according to the ſcriptures, and as Proteſtant divines are wont to explain it. Wherefore this perſuaſion of faith is inconſiſtent with an unwillingneſs to part with ſin, a bent or purpoſe of heart to continue in it. There can be little queſtion, we apprehend, whether this branch of the perſuaſion belongs to the nature of juſtifying faith: For ſalvation being above all things in a ſenſible ſinner's eye, he can never believe any thing to his ſatisfaction, without he ſees ground to believe comfortably concerning it: Few therefore will, we conceive, differ from Dr Collin's laying it down as a concluſion on this very head, namely, "That a Chriſtian cannot have true, ſaving, juſtifying faith, unleſs he doth (I, ſays he, do not ſay, unleſs he think he doth, or unleſs he ſaith he doth, but unleſs he doth) believe, and is perſuaded that God will pardon his ſins" (Cordial, part I page 208) Further, this believing on the Son for life and ſalvation, is the ſame with receiving of him (as this laſt is explained by the Holy Spirit himſelf, John i. 12.) and likewiſe evidently bears the ſoul's reſting on Chriſt for ſalvation: For it is not poſſible to conceive a ſoul reſting on Chriſt for ſalvation, without a perſuaſion that it ſhall have life and ſalvation by him; namely, a perſuaſion of the ſame meaſure and degree, as reſting is.

The third branch of the perſuaſion, That whatſoever Chriſt did for the redemption of mankind, he did it for you; being much the ſame in other words, with theſe of the apoſtle, "Who loved me, and gave himſelf for me;" and coming in the laſt place, we think none will queſtion, but whoſoever believes in the manner before explained, may, and ought to believe this in the like meaſure, and in the ſame order: And, it is certain, all who receive and reſt on Chriſt for ſalvation, believe it, if not explicitly, yet virtually and really.

Now, as this account of juſtifying faith runs in terms much leſs ſtrong, than theſe of many eminent Proteſtant divines, who uſed to define it by a perſuaſion of God's love: of his ſpecial mercy to one's ſelf; of the remiſſion of his ſins, &c. ſo it is the ſame for ſubſtance and matter, though the words be not the ſame, with that of our Shorter Catechiſm, viz. A receiving and reſting upon Chriſt alone for ſalvation, as he is offered to us in the goſpel. Where it is evident, the offer of Chriſt to us, tho' mentioned in the laſt place, is to be believed firſt: For till the ſoul be perſuaded, that Chriſt crucified is in the goſpel ſet forth, offered, and exhibited to it, as it expreſſed by name, there can be no believing on him: And when the offer is brought home

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te a perſon by the Holy Ghoſt, there will be a meaſure of perſuaſion that Chriſt is his, as above explained: And that receiving, or believing in, and reſting on him for life and ſalvation by him, was ſaid already. But more directly to the query.

We anſwer, 1mo, Since our reformers and their ſucceſſors, ſuch as Luther, Calvin, Melancton, Beza, Bullinger, Bucer, Knox, Craig, Melvil, Bruce, Davidſon, Forbes, &c. Men eminently endued with the Spirit of truth, and who fetch their notions of it immediately from the fountain of the holy ſcripture, the moſt eminent doctors and profeſſors of theology that have been in the Proteſtant churches, ſuch as, Urſinus, Zanchius, Junius, Piſcator, Rollock, Danæus, Wendelinus, Chamierus, Sharpius, Bodius, Pareus, Altingius, Pargamii (Giſbertus and Jacobus) Arnoldus, Mareſius, the four profeſſors of Leyden, viz. Wallæus, Heidegerus, Eſſenius, Turrentinus &c. with many eminent Britiſh divines, ſuch as, Perkins, Pemble, Willet, Gouge, Roberts, Burgeſs, Owen, &c. The churches themſelves of Helvetia, the Palatinate, France, Holland, England, Ireland, Scotland, in their ſtandards of doctrine; all the Lutheran churches, who in point of orthodoxy and faith, are ſecond to none: the renowned ſynod of Dort, made up of eminent divines, called and commiſſionate from ſeven reformed ſtates and kingdoms, beſides thoſe of the ſeveral provinces of the Netherlands. Since theſe, we ſay all of them ſtand for that ſpecial fiducia, confidence, or appropriating perſuaſion of faith ſpoke of in the condemned paſſages of the Marrow, upon which this query is raiſed; the ſynod of Dort, beſides the minds of the ſeveral delegates on this head, in their ſeveral ſuffrages anent the five articles declaring themſelves plainly both in their final deciſions concerning the ſaid articles, and in their ſolemn and ample approbation of the Palatine catechiſm, as agreeable to the word of God in all things, and as containing nothing that ought to be either altered or amended: Which catechiſm being full and plain, as to this perſuaſion of faith, has been commented upon by many great divines, received by moſt of all the reformed churches, as a moſt excellent compend of the orthodox Chriſtian doctrine; and particularly by the church of Scotland, as the reverend Mr. Robert Wodrow, lately told his preſent majeſty King George, in the dedication of his hiſtory: And ſince we, with this whole church and nation are, by virtue of the awful tie of the oath of God in our National Covenant, bound ever to abhor and deteſt the Popiſh "general and doubtſome faith, with all the erroneous decrees of Trent;" among which (in oppoſition to the ſpecial FIDUCIA of faith therein condemned) this is eſtabliſhed; being by Proteſtants, ſo called, mainly for their denying and oppoſing the confidence and perſuaſion of faith, with application to one's ſelf, now in queſtion; by which renun-

renunciation our forefathers, no doubt, pointed at, and aſſerted to be held and profeſſed as God's undoubted truth and verity, that particular and confident, or aſſured faith then commonly known and maintained in this church, as ſtanding plain and expreſs in her ſtandards; the profeſſion and defence of which, they in the ſame covenant promiſing and ſwearing by the great name of the Lord our God, bound themſelves and us: And ſince the ſame perſuaſion of faith, however the way of ſpeaking on that head is come to be ſomewhat altered, was never by any judicatory of a reformed church, until now, denied or condemned. Conſidering all theſe things, we ſay, and of what dangerous conſequence ſuch a judicial alteration may be, we cannot, we dare not conſent unto the condemnation of that point of doctrine: For we cannot think of charging error and deluſion in a matter of ſuch importance, upon ſo many Proteſtant divines, eminent for holineſs and learning: upon the Proteſtant churches; and upon our own forefathers, ſo ſignally owned of the Lord; and alſo on the ſtandards of Proteſtant doctrine in this church, for nigh an hundred years after her reformation: Elſe, if we ſhou'd thus ſpeak, we are perſuaded we ſhould offend againſt the generation of his children. Nor can it ever enter into our minds, that the famous Aſſembly of Weſtminſter had it ſo much as once in their thoughts to depart in this point from the doctrine of their own, and of this church, which they were all of them by the ſtrongeſt ties bound to maintain: Or to go off from the ſynod of Dort, which had but ſo lately before them ſtiled the Proteſtant principles as to doctrine; and by ſo doing, yield up to Socinians, Arminians, and Papiſts, what all of them have a mortal averſion to, namely, the ſpecial FIDUCIA, or appropriating perſuaſion of faith, which Proteſtant divines before and ſince that time, contended for to their utmoſt, as being not only a precious truth, but a point of vaſt conſequence to religion. And we are ſure, the Aſſemblies of this church underſtood, and received their Confeſſions and Catechiſms, Larger and Shorter, as intirely conſiſtent with our Confeſſions and Catechiſms, before that time, as we have already made evident in our Repreſentation, from the acts of Aſſembly, receiving and approving the Weſtminſter Confeſſion and Catechiſms.

Anſwer 2do, It is to be conſidered, that moſt of the words of the Holy Ghoſt made uſe of in the Old and New Teſtament, for expreſſing the nature of faith and believing, do import the confidence or perſuaſion in queſtion: And that confidence and truſt in the Old Teſtament, are expounded by faith and believing in the New; and the ſame things attributed to the former; that diffidence and doubting are in their nature, acts and effects, contrary to faith; that, peace and joy are the native effects of believ-

believing: that the promiſes of the goſpel, and Chriſt in his prieſtly office therein held forth, are the proper object of juſtifying faith: that, faithfulneſs in God, and faith in the believer, being relatives, and the former the ground of the latter, our faith ſhould anſwer to his faithfulneſs, by truſting to his word of promiſe for the ſake of it: That, it is certain, a believer in the exerciſe of juſtifying faith, does believe ſomething with reference to his own ſalvation, upon the ground of God's perſon whatſoever, does, or can believe; which if it be not to this purpoſe, that now Chriſt is and will be a Saviour to him, that he ſhall have life and ſalvation by him, we are utterly at a loſs to conceive what it can be: That, perſuaſion, confidence, and aſſurance, are ſo much attributed to faith in the ſcripture, and the ſaints in ſcripture ordinarily expreſs themſelves in their addreſſes to God, in words of appropriation: And finally, That according to our Larger Catechiſm, faith juſtifies a ſinner in the ſight of God, as an inſtrument, receiving and applying Chriſt, and his righteouſneſs held forth in the promiſe of the goſpel, and reſteth thereupon for pardon of ſin, and for the accepting and accounting one's perſon righteous before God for ſalvation; the which, how faith can do without ſome meaſure of the confidence or appropriating perſuaſion we are now upon, ſeems extreme hard to conceive. Upon theſe conſiderations, and others, too long to be here inſerted, we cannot but think, that confidence, or truſt in Jeſus Chriſt, as our Saviour, and the free grace and mercy of God in him as crucified, offered to us in the goſpel for ſalvation (including juſtification, ſanctification, and future glory) upon the ground and ſecurity of the divine faithfulneſs, plighted in the goſpel-promiſe; and upon the warrant of the divine call and command to believe in the name of the Son of God: Or, which is the ſame in other words, A perſuaſion of life and ſalvation, from the free love and mercy of God, in and through Jeſus Chriſt; a crucified Saviour offered to us upon the ſecurity and warrant aforeſaid, is the very direct, uniting, juſtifying and appropriating act of faith, whereby the convinced ſinner becomes poſſeſt of Chriſt, and his ſaving benefits, inſtated in God's covenant and family: Taking this always along, as ſuppoſed, that all is ſet home and wrought by the Holy Spirit, who brings Chriſt, his righteouſneſs, ſalvation, and the whole fulneſs, nigh to us in the promiſe and offer of the goſpel; clearing at the ſame time our right and warrant to intermeddle with all, without fear of vitious intromiſſion, encouraging and enabling to a meaſure of confident application, and taking home of all to ourſelves freely, without money, and without price.

This confidence, perſuaſon, or whatever other name it may be called by, we take to be the very ſame with what our Con-

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feſſion and Catechiſm call accepting, receiving, and reſting on Chriſt offered in the goſpel for ſalvation; and with what polemic and practical divines call "Fiducia ſpecialis miſericordiæ, fiducial application, fiducial apprehenſion, fiducial adherence, recumbence, affiance, fiducial acquieſcence, appropriating perſuaſion, &c." All which, if duly explained, would iſsue in a meaſure of this confidence or perſuaſion we have been ſpeaking of. However, we are fully ſatisfied, this is what our fathers, and the body of proteſtant divines, ſpeaking with the ſcriptures, called the Aſsurance of Faith. That once burning and ſhining light of this church, Mr John Davidſon, though in his catechiſm he deſires faith by a hearty aſsurance, that our ſins are freely forgiven us in Chriſt; or, a ſure perſuaſion of the heart, that Chriſt by his death and reſurrection hath taken away our ſins, and clothing us with his own perfect righteouſneſs, has throughly reſtored us to the favour of God; which he reckoned all one with a hearty receiving of Chriſt offered in the goſpel for the remiſſion of ſins: Yet in a former part of the ſame catechiſm, he gives us to underſtand what ſort of aſsurance and perſuaſion it was, he meant, as follows; "And certain it is, ſays he, that both the inlightning of the mind to acknowledge the truth of the promiſe of ſalvation to us in Chriſt: and the ſealing up of the certainty thereof in our hearts and minds, (of the whilk twa parts, as it were, faith conſiſts) are the work and effects of the Spirit of God." In like manner, in our confeſſion of Faith, Art 3. 12. it is called, "An aſsured faith in the promiſe of God, revealed to us in his word; by which faith we apprehend Chriſt Jeſus, with the graces and benefits promiſed in him —— This faith, and the aſsurance of the ſame proceeds not from fleſh and blood" And in our firſt catechiſm, commonly called Calvin's catechiſm, faith is defined by a ſure perſuaſion and ſtedfaſt knowledge of God's tender love towards us, according as he has plainly uttered in the goſpel, that he will be a Father and Saviour to us, through the means of Jeſus Chriſt. And again, faith which God's Spirit worketh in our hearts, aſsuring of God's promiſes made to us in his holy goſpel. In the Summula Catechiſmi, or Rudimenta Pietatis, to the Queſtion, Quid eſt fides? The Anſwer is, Cum mihi perſuadeo Deum me omneſque ſanctos amare, nobiſque Chriſtum cum omnibus ſuis bonis gratis donare; and in the margin, Nam in fide duplex perſuaſio. 1 De amore Dei erga nos. 2. De Dei beneficiis qua ex amore fluunt, Chriſto nimirum, cum omnibus ſui bonis, &c. And to that Queſtion, Quomodo fide percipimus, & nobis applicamus corpus Chriſti crucifixi? The Anſwer is, Dum nobis perſuademus Chriſti mortem & crucifixionem non minus ad nos pertinere quam ſi ipſi nos pro peccatis noſtris crucifixi eſſemus. Perſuaſio autem hæc eſt veræ fidei. From all which it is evident,

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they held, that a belief of the promiſes of the goſpel, with application, to one's ſelf, or a confidence in a crucified Saviour, for a man's own ſalvation, is the very eſſence of juſtifying faith; or, that we become actually poſſeſſed of Chriſt, remiſſion of ſins, &c. in and by the act of believing, or confidence in him, as above explaind. And this with them was the aſſurance of faith, which widely differs from the Antinomian ſenſe of the aſſurance or perſuaſion of faith, which is, that Chriſt, and pardon of ſin, are ours, no leſs before believing than after; a ſenſe which we heartily diſclaim.

Whether theſe words in the query, viz. Or, is that knowledge a perſuaſion included in the very eſſence of that juſtifying act of faith? be exegetic of the query; We anſwer, That we have already explained the perſuaſion of faith by us held, and do think, that in the language of faith, though not in the language of philoſophy, knowledge and perſuaſion, relating to the ſame object, go hand in hand in the ſame meaſure and degree.

It is evident, That the confidence or perſuaſion of faith, for which we plead, includes, or neceſſarily and infallibly infers conſent and reſting, together with all the bleſſed fruits and effects of faith, in proportion to the meaſure of it. And that we have mentioned conſent, we cannot but be the more confirmed in this matter, when we conſider, That ſuch a noted perſon as Mr Baxter, though he had made the marriage-conſent to Chriſt as King and Lord, the formal act of juſtifying faith, as being an epitome of all goſpel-obedience, including and binding to all the duties of the married ſtate, and ſo giving right to all the privileges; and had thereby, as well as by his other dangerous notions about juſtification and other points connected therewith, ſcattered through his works, corrupted the fountain, and endangered the faith of many; yet, after all, came to be of another mind, and had the humility to tell the world ſo much: For Mr. Croſs informs us, (Sermon on Rom. iv 21. page 148.) That Mr Baxter, in his little book againſt Dr. Criſp's error, ſays, "I formerly believed the formal nature of faith to ly in conſent; but now I recant it: I believe (ſays he) it lies in truſt; this makes the right to ly in the object; for it is, I depend on Chriſt as the matter or merit of my pardon, my life, my crown, my glory."

There are two things further, concerning this perſuaſion of faith, that would be adverted to: One is, That it is not axiomatical, but real, *i. e.* the ſinner has not always, at his firſt cloſing with Chriſt, nor afterwards, ſuch a clear, ſteady, and full perſuaſion that Chriſt is his, that his ſins are forgiven, and he eventually ſhall be ſaved; as that he dare profeſs the ſame to others, or even poſitively aſſert it within himſelf: Yet, upon the firſt ſaving manifeſtation of Chriſt to him, ſuch a perſuaſion

and humble confidence is begotten, as is real and relieving, and particular as to himself, and his own salvation, and which works a proportionable hope as to the issue; though through the humbling impressions he has of himself, and his own guilt at the time, the awe of God's majesty, justice, and holiness on his spirit, and his indistinct knowledge of the doctrine of the gospel, with the grounds and warrants of believing therein contained, he fears to express it directly and particularly of himself. The Other is, That, whatever is said of the habit, actings, strength, weakness, and intermittings of the exercise of saving faith, the same is to be said of this persuasion in all points. From all which, it is evident, the doubts, fears, and darkness, so frequently to be found in true believers, can very well consist with this persuasion in the same subject: For though they may be and often are in the believer, yet they are not of his faith, which in its nature and exercise is as opposite to them, as light is to darkness, the flesh to the spirit; which though they be in the same subject, yet as contrary the one to the other, Gal. v. 17. And therefore faith wrestles against them, though with various success, it being sometimes so far overcome and brought at under by the main force, and much superior strength of prevailing unbelief, that it cannot be discerned more than the fire is, when covered with ashes, or the sun, when wrapt up in thick clouds. The confidence and persuasion of faith, being in many, at first especially, but as the grain of mustard-seed cast into the ground, or like a spark amidst the troubled sea of all manner of corruption and lusts, where the rowling waves of unbelieving doubts and fears, heilish temptations and suggestions, and the like, moving on the face of that depth, are every now and then going over it; and, were there not a divine hand and care engaged for its preservation, would effectually extinguish and bury it: What wonder that in such a case it many times cannot be discerned? Yet will it still hold so much of the exercise of justifying faith, so much persuasion. Yea, not only may a believer have this persuasion, and not know of it for the time, (as say Collins, Roberts, Amesius, and others, who distinguish the persuasion from the sense of it) but he, being under the power of temptation and confusion of mind, may resolutely deny he has any such persuasion or confidence; while it is evident to others at the same time, by its effects, that he really has it: For which, one may, among others, see the holy and learned Mr Halyburton, in his Inquiry into the nature of God's act of justification, page 27. And if one would see the consistence of faith's persuasion with doubting, well discoursed and illustrated, he may consult Downhame's Christian Warfare, Part 2. lib. 2. page 134, &c. But we

Answer

Anſwer 3dly, There is a full perſuaſion and aſsurance, by reflection, ſpiritual argumentation, or inward ſenſation, which we are far from holding to be of the eſsence of faith; but this laſt, being mediate, and collected by inference, as we gather the cauſe from ſuch ſigns and effects as give evidence of it, is very different from that confidence or perſuaſion, by divines called the Aſsurance of Faith. Sanctification, ſays Rutherford, does not evidence juſtification, as faith doth evidence it, with ſuch a ſort of clearneſs, as light evidenceth colours, though it be no ſign, or evident mark of them; but as ſmoke evidenceth fire, and as the morning ſtar, in the eaſt, evidenceth the ſun will ſhortly riſe; or as the ſtreams prove there is a head-ſpring whence they iſſue; tho' none of theſe make what they evidence viſible to the eye: So doth ſanctification give evidence of juſtification, only as marks, ſigns, effects, give evidence of the cauſe. He calls it a light of arguing, and of heavenly logic, by which we know, That we know God by the light of faith, becauſe we keep his commandments. In effect, ſays he, "we know rather the perſon muſt be juſtified, in whom theſe gracious evidences are by hear-ſay, report, or conſequence, than that we know, or ſee juſtification or faith itſelf in abſtracto: But the light of faith, the teſtimony of the ſpirit by the operation of free grace, will cauſe us, as it were, with our eyes ſee juſtification and faith, not by report, but as we ſee the ſun-light. Again, he ſays. We never had a queſtion with Antinomians, touching the firſt aſſurance of juſtification, ſuch as is proper to the light of faith. He (Cornwall) might have ſpared all his arguments, to prove that we are firſt aſsured of our juſtification by faith, not by good works; for we grant the arguments, of one ſort of aſsurance, which is proper to faith; and they prove nothing againſt another ſort of aſsurance by ſigns and effects, which is alſo divine." Further, as to the difference between theſe two kinds of aſsurance; the aſsurance of faith has its object and foundation without the man, but that of ſenſe has them within him: The Aſsurance of Faith looks to Chriſt, the promiſe and covenant of God, and ſays, "This is all my ſalvation, God has ſpoken in his holineſs, I will rejoice." But the Aſsurance of Senſe looks inward at the works of God, ſuch as the perſon's own graces, attainments, experiences, and the like. The Aſsurance of Faith giving an evidence to things not ſeen, can claim an intereſt in, and plead a ſaving relation to a hiding, withdrawing God; Zion ſaid, "My Lord hath forgotten me" And the ſpouſe, "I opened to my beloved; but my beloved had withdrawn himſelf, and was gone." So he may be a forgetting and withdrawing God to my feeling; and yet to my faith, my God, and my Lord, ſtill, ſays holy Rutherford; even the wife my believe the angry and forſaking huſband, is ſtill

her husband. But, on the other hand, the assurance of sense is the evidence of things seen and felt. The one says, "I take him for mine;" the other, says, "I feel he is mine:" The one says with the church, "My God (though he cover himself with a cloud, that my prayer cannot pass through, yet) will hear me;" The other, "My God has heard me;" The one says "He will bring me forth to the light, and I shall behold his righteousness;" The other, "He has brought me forth to the light, and I do behold his righteousness:" The one says, "Though he should kill me, yet will I trust in him;" The other, "He smiles and shines one me, therefore will I love him, and trust in him."

Upon the whole, we humbly conceive, Were the nature and grounds of faith's persuasion, more narrowly and impartially, under the guidance of the Spirit of truth, search'd into, and laid open; it would, instead of discouraging weak Christans, exceedingly tend to the strengthning and increase of faith; and consequently have a mighty influence on spiritual comfort, and true gospel holiness, which will always be found to bear proportion to faith, as effects do to the efficacy and influence of their causes.

Query IX. *What is that act of faith, by which a sinner appropriates Christ, and his saving benefits to himself?*

Answ. This question being plainly and fully answered, in what is said on the immediately foregoing, we refer thereto, and proceed to the tenth.

Query X. *Whether the revelation of the divine will, in the word, affording a warrant to offer Christ unto all, and a warrant to all to receive him, can be said to be the Father's making a deed of gift and grant of Christ unto all mankind? Is this grant made to all mankind by sovereign grace? And, whether is it absolute or conditional?*

Answ. Here we are directed to that part of our Representation, where we complain that the following passage is condemned, viz. "The Father hath made a deed of gift or grant unto all mankind, that whosoever of them shall believe in his Son, shall not perish;" and where we say, "That this treatment of the said passage seems to incroach on the warrant aforesaid, and also upon sovereign grace, which hath made this grant, not to devils, but to men, in terms than which none can be imagined more extensive," Par. 8. agreeable to what we have already said in our Representation. We answer to the first part of the question, that by the deed of gift or grant unto all mankind, we understand

ſtand no more than the revelation of the divine will in the word, affording warrant to offer Chriſt to all, and a warrant to all to receive him. For although we believe the purchaſe and application of redemption, to be peculiar to the elect, who were given by the Father to Chriſt, in the counſel of peace; yet the warrant to receive him, is common to all: miniſters, by virtue of the commiſſion they have received from their great Lord and Maſter, are authorized and inſtructed to go to preach the goſpel to every creature, *i. e.* to make a full, free and unhampered offer of him, his grace, and righteougneſs, and ſalvation, to every rational ſoul, to whom they may in providence have acceſs to ſpeak. And though we had a voice like a trumpet, that could reach all the corners of the earth, we think we would be bound, by virtue of our commiſſion, to lift it up, and ſay, 'To you, O men, do we call, and our voice is to the ſons of men. God hath ſo loved the world, that he gave his only-begotten Son, that whoſoever believes in him, ſhould not periſh, but have everlaſting life,' John iii 16. And although this deed of gift and grant, 'That whoſoever believeth in Chriſt, ſhall not periſh, &c.' is neither in our Repreſentation, nor in the paſsages of the book condemned on that head, called a "Deed of gift, and grant of Chriſt:" yet, being required to give our judgment in this point, we think, that agreeable to the holy ſcriptures, it may be ſo called, as particulary appears from the text laſt cited, John iii. 16. where, by the 'giving of Chriſt," we underſtand, not only his eternal deſtination by the Father, to be the Redeemer of an elect world, and his giving him unto the death for them, in the fulneſs of time; but more eſpecially, a giving of him in the word, unto all, to be received and believed in: The giving here, cannot be a giving in poſſeſſion, which is peculiar only unto them, who actually believe, but it muſt be ſuch a giving, granting, or offering, as warrants a man to believe or receive the gift; and muſt therefore be anterior to actual believing; This is evident enough from the text itſelf, He gave him, "That whoſoever believeth in him, ſhould not periſh, &c." The context alſo, to us, puts it beyond controverſy; the brazen ſerpent was given, and lifted up as a common good to the whole camp of Iſrael, that whoſoever in all the camp, being ſtung by the fiery ſerpents, looking thereunto, might not die, but live; So here, Chriſt is given to a loſt world, in the word, that whoſoever believes in him, ſhould not periſh, &c. And in this reſpect, we think, Chriſt is a common Saviour, and his ſalvation is a common ſalvation; and it is "glad tidings of great joy, unto all people," that unto us (not to angels that fell) this Son is given, and this Child is born, whoſe name is called Wonderful, &c." Iſa. ix. 6.

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We have a ſcripture alſo to this purpoſe, John vi. 32. where Chriſt ſpeaking to a promiſcuous multitude, makes a compariſon between himſelf and the manna that fell about the tents of Iſrael in the wilderneſs, ſays, "My Father giveth you the true bread from heaven." As the ſimple raining of the manna about their camp, is called a giving of it, Verſe 31. before it was taſted, or fed upon; ſo the very revelation and offer of Chriſt is called (according to the judicious Calvin on the place) a Giving of him, e're he be received and believed on.

Of his Giving of Chriſt to mankind loſt, we read alſo, 1 John v 11 'And this is the record, that God hath given unto us eternal life; and this life is in his ſon.' This Giving in the text, is not, we conceive, a giving in poſſeſſion, in greater or leſſer meaſure; but a Giving by way of grant and offer, whereupon one may warrantably take poſſeſſion; and the party to whom, is not the election only, but loſt mankind: For the record of God here, muſt be ſuch a thing as warrants all to believe on the Son of God. But it can be no ſuch warrant, to tell, That God hath given eternal life to the elect: For the making of a gift to a certain ſelect company of perſons, can never be a warrant for all men to receive or take poſſeſſion of it. This will be further evident, if we conſider, That the great ſin of unbelief lies, in not believing this record of God; "He that believes not, hath made God a liar, (ſays the apoſtle, Ver 10.) becauſe he believes not the record that God gave of his Son;" and then it followeth, Ver. 11. "And this is the record, that God hath given to us eternal life, &c." Now, are we to think, that the rejecting of the record of God, is a bare diſbelieving of this propoſition, That God hath given eternal life unto the elect? No ſurely; for the moſt deſperate unbelievers, ſuch as Judas, and others, believe this; and their belief of it adds to their anguiſh and torment: Or, do they by believing this, ſet to their ſeal that God is true? No, they ſtill continue, notwithſtanding of all this, to make him a liar, in not believing this record of God, That to loſt mankind, and to themſelves in particular, God hath given eternal life, by way of grant, ſo as they, as well as others, are warranted and welcome; and every one to whom it comes, on their peril, required by faith to receive, or take poſſeſſion of it. By not receiving this gifted and offered remedy, with application and appropriation, they fly in the face of God's record and teſtimony; and therefore do juſtly and deſervedly periſh, ſeeing the righteouſneſs, ſalvation, and kingdom of God, was brought ſo near to them, in the free offer of the goſpel, and yet they would not take it. The great pinch and ſtrait, we think, of an awakened conſcience, does not lie in believing, That God hath given eternal life to the elect; but in believing or receiving Chriſt, offered to us in the goſpel,

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with particular application to the man himſelf, in ſcripture, called, An eating the fleſh, and drinking the blood of the Son of man. And yet, till this difficulty be ſurmounted, in greater or leſſer meaſure, he can never be ſaid to believe in Chriſt, or receive and reſt upon him for ſalvation. The very taking or receiving, muſt needs preſuppoſe a giving of Chriſt; and this giving may be, and is for the moſt part, where there is no receiving; but there can be no receiving of Chriſt for ſalvation, where there is not revelation of Chriſt in the word of the goſpel, affording warrant to receive him, Rom. x 14 and then, by the effectual operation of the Spirit, perſuading and enabling the ſinner to embrace him upon this warrant and offer: "A man (ſays the Spirit of God, John iii. 27.) can receive nothing, except it be given him from heaven." Hence, Mr. Rutherford, in his Chriſt dying and drawing, &c. page 442 ſays, "That reprobates have as fair a warrant to believe as the elect have."

As to the ſecond part of this queſtion, to wit, "Is this grant made to all mankind by ſovereign grace? And whether is it abſolute or conditional?" We anſwer, That this grant made in common to loſt mankind, is from ſovereign grace only; and it being miniſters warrant to offer Chriſt unto all, and people's warrant to receive him, it cannot fail to be abſolutely free; yet, ſo as none can be poſſeſſed of Chriſt and his benefits till by faith they receive him

Query XI. *Is the diviſion of the law, as explained and applied in the Marrow, to be juſtified, and which cannot be rejected without burying ſeveral goſpel-truths?*

Anſw. We humbly judge, the tripartite diviſion of the law, if rightly underſtood, may be admitted as orthodox; yet, ſeeing that which we are concerned with, as contained in our Repreſentation, is only the diviſion of the law, into the Law of Works, and the Law of Chriſt; we ſay, That we are ſtill of opinion, that this diſtinction of the law is carefully to be maintained; in regard that by the Law of Works, we, according to the ſcripture, underſtand the Covenant of Works, which believers are wholly and altogether delivered from, although they are certainly under the law of the ten commands in the hand of a Mediator: And if this diſtinction of the law thus applied, be overthrown and declared groundleſs, ſeveral ſweet goſpel-truths muſt unavoidably fall in the ruins of it. For inſtance, if there be no difference put between the law as a covenant, and the law as a rule of life to believers in the hand of Chriſt; it muſt needs follow, That the law ſtill retains its covenant-form with reſpect to believers, and that they are ſtill under the law in this formality, contrary to ſcripture, Rom. vi. 14. and vii. 1, 2, 3. and to the Confeſſion of Faith, chap. 19. §. 6. It would alſo

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follow, That the ſins of believers are ſtill to be looked upon as breaches of the covenant of works; and conſequently, that their ſins not only deſerve the wrath and curſe of God, (which is a moſt certain truth) but alſo makes them actually liable to the wrath of God, and the pains of hell for ever; which is true only of them that are in a ſtate of black nature, Leſſer Catechiſm, Queſt. 19. and contrary to Confeſſion of Faith, Chap. 19. § 1. It will likewiſe follow, That believers are ſtill to eye God as a vindictive and wrathful Judge, though his juſtice be fully ſatisfied in the death and blood of their bleſſed Surety, apprehended by faith. Theſe and many other ſweet goſpel-truths, we think, fall in the ruins of the foreſaid diſtinction condemned as groundleſs.

Query XII. *Is the hope of heaven, and fear of hell, to be excluded from the motives of the believer's obedience? And if not, how can the Marrow be defended, that expreſly excludes them, though it ſhould allow of other motives?*

Anſw. Here we are referred to the third particular head, wherein we think the Marrow injured by the Aſſembly's act, which for brevity's ſake we do not tranſcribe: But, agreeable both to our Repreſentation and the ſcope of the Marrow, We anſwer, That, taking heaven for a ſtate of endleſs felicity, in the enjoyment of God in Chriſt, we are ſo far from thinking, that this is to be excluded from being a motive of the believer's obedience, that we think it the chief end of man, next to the glory of God, Pſal. lxxiii. 25. "Whom have I in heaven, but thee? &c." Heaven, inſtead of being a reward to the believer, would be a deſolate wilderneſs to him, without the enjoyment of a God in Chriſt; the Lord God and the Lamb are the light of that place; God himſelf is the portion of his people; he is their ſhield, and exceeding great reward. The very Cope ſtone of the happineſs of heaven lies in being for ever with the Lord, and in beholding of his glory; and this indeed the believer is to have in his eye, as the recompence of reward and a noble motive of obedience: But, to form conceptions of heaven, as a place of pleaſure and happineſs, without the former views of it, and to fancy that this heaven is to be obtained by our own works and doings, is unworthy of a believer, a child of God, in regard it is ſlaviſh, legal, mercenary, and carnal.

As for the fear of hell its being a motive of the believer's obedience, we reckon it one of the ſpecial branches of that glorious liberty wherewith Chriſt hath made his people free, that they yield obedience to the Lord; not out of ſlaviſh fear of hell and wrath, but out of a child-like love and willing mind, Confeſ. Chap. 20. §. 6. "Chriſt hath delivered us out of the hands

hands of our enemies, that we might serve him without fear, in holiness and righteousness, all the days of our lives," Luke i. 74, 75. A filial fear of God, and of his fatherly displeasure, is worthy of the believer being a fruit of faith, and of the spirit of adoption; but a slavish fear of hell and wrath, from which he is delivered by Christ, is not a fruit of faith, but of unbelief. And in so far as a believer is not drawn with love, but driven on in his obedience with a slavish fear of hell, we think him, in so far, under a spirit of bondage. And judging this to be the Marrow's sense of rewards and punishments with respect to a believer, we think it may and ought to be defended.

And this doctrine, which we apprehend to be the truth, stands supported, not only by scripture and our Confession of Faith, but also by the suffrages of some of our soundest divines; For instance, Mr Rutherford; "Believers (says he) are to be sad for their sins, as offensive to the authority of the Lawgiver, and the love of Christ, though they be not to fear the eternal punishment of them" Christ dying and drawing, &c" p. 513. For sorrow for sin, and fear for sin, are most different to us. Again, says the same author, "Servile obedience, under apprehension of legal terror, was never commanded in the spiritual law of God to the Jews, more than to us." Trial and triumph, old edit. page 107. Durham, (Loco Citato) "The believer (says he) being delivered from the law as a covenant, his life depends not on the promises annexed to the law, nor is he in danger by threatnings adjoined to it, both these to believers being made void through Christ". And to conclude, We are clear of Dr. Owen's mind, anent the use of the threatnings of everlasting wrath with reference unto believers, who, tho' he owns them to be declarative of God's hatred of sin, and his will to punish it; yet, in regard the execution of them is inconsistent with the covenant, and God's faithfulness therein, says, "The use of them cannot be to beget in believers an anxious, doubting, solicitous fear about the punishment threatned, grounded on a supposition that the person fearing shall be overtaken with it, or a perplexing fear of hell-fire; which, though it oft times be a consequence of some of God's dispensations towards us, of our own sins, or the weakness of our faith, is not any where prescribed unto us as a duty, nor is the ingenerating of it in us, the design of any of the threatnings of God" His reasons, together with the nature of that fear, which the threatnings of eternal wrath ought to beget in believers, may be viewed among the rest of the authorities.

These are some thoughts that have offered to us upon the queries, which we lay before the Reverend Commission, with all becoming deference, humbly craving, That charity, which thinketh no evil, may procure a favourable construing of our words,

words. ſo as no ſenſe may be put upon, nor inference drawn from them, which we never intended. And, in regard the tenor of our doctrine, and our aims in converſation, have (tho' with a mixture of ſuch ſinful weakneſs) been ſincerely pointed at the honour of the Lord Jeſus, as our King, as well as Prieſt, as our ſanctification, as well as our righteouſneſs: We cannot but regret our being aſperſed, as turning the grace of our God into laſciviouſneſs, and caſting off the obligation of the holy law of the ten commands; being perſuaded that the damnation of ſuch, as either do or teach ſo, is juſt and unavoidable, if mercy prevent it not. But now, if, after this plain and ingenious declaration of our principles, we muſt ſtill ly under the ſame load of reproach, it is our comfort, that we have the teſtimony of our conſciences clearing us in that matter, and doubt not but the Lord will in due time "bring forth our righteouſneſs as the light, and our judgment as the noon-day." We only add, That we adhere to our Repreſentation and Petition in all points; and ſo much the rather, that we have already obſerved the ſad fruits, and bad improvement made of the Aſſembly's deed, therein complained of.

Theſe anſwers, contained in this and the ſixteen preceeding pages, (viz. of the manuſcript given in) are ſubſcribed at Edinburgh, March 12th, 1722, by us,

Mr James Hog	Miniſter of the Goſpel at	Carnock
Thomas Boſton		Etterick
John Williamſon		Inneraſk
James Kid		Queensferry
Gabriel Wilſon		Maxton
Ebenezer Erſkine		Portmoak
Ralph Erſkine, James Warlaw		Dumfermline
Henry Davidſon		Galaſhiels
James Bathgate		Orwel
William Hunter		Lillisleaf

N. B. Mr John Bonar, Miniſter of the Goſpel at Torphichen, being detained by indiſpoſition, could neither attend when the Queries were given, nor the Anſwers returned.

FINIS.